

**“THE CONCEPT OF PEACE IN *AL-ASĀS FI AL-TAFSĪR*
WRITTEN BY SAID HAWWA”**



THESIS

Submitted to Ushuluddin Faculty in Partial Fulfillment of
The Requirements for the Degree of S-1 of Islamic Theology
on Tafsir and Hadith Department

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2015

THESIS STATEMENT

I certify that this is definitely is my own work. I am completely responsible for any contents of this thesis. Other writer's opinion or findings written in this thesis are quoted or cited in accordance with the ethic and academic standards.

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Assalamu'alaikum Warahmatullahi wa barakatuh

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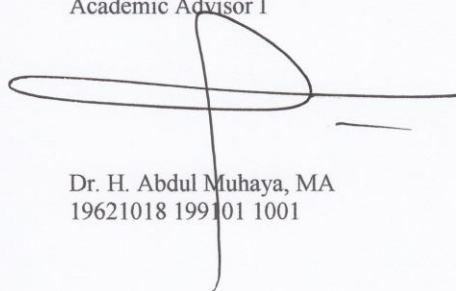
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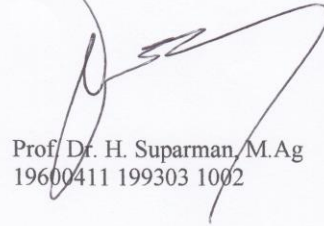
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MOTTO

**“Everybody's worried about stopping terrorism.
Well, there's a really easy way: stop participating in it.”
Noam Chomsky (1949–2008)**

إِنَّ مَعَ الْعُسْرِ يُسْرًا (6) فَإِذَا فَرَغْتَ فَانصَبْ (7) وَإِلَىٰ رَبِّكَ فَارْغَبْ (8)

6. Verily, with every difficulty there is relief. 7. Therefore, when thou art free [from thine immediate task], still labour hard, 8. And to thy Lord turn [all] thy attention. Q.C al-Inshirāh [94]: 5-6.

TRANSLITERATION

Transliteration Table: Consonants, Vowels and Diphthongs¹

Arabic	Roman	Arabic	Roman
ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	th	ع	‘
ج	j	غ	gh
ح	ḥ	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dh	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه	h
ش	sh	و	w
ص	ṣ	ء	‘
ض	ḍ	ي	y
اَ	a	أَ، آءِ	an
اُ	u	أُو	un
اِ	i	أِي	in
آءِ، آءِ، آءِ	ā	أَو	aw
أُو	ū	أَي	ay

¹ Ahmad Afnan Anshori, dkk, *Pedoman Penulisan Skripsi Fakultas Ushuluddin IAIN Walisongo Edisi Revisi*, Fakultas Ushuluddin IAIN Walisongo Semarang, Semarang, from http://rotas.iium.edu.my/?Table_of_Transliteration p. 142-144,

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All praise is to Allah the Almighty and the Beneficent, upon His guidance and His mercy so that the writer is able to finish this thesis writing.

This thesis entitled “Concept of Peace In Al-Asas Fi Al-Tafsir Written by Said Hawwa (A Thematic Study)” is written to fulfill one of requirements to get undergraduate degree (S-1) on Tafsir and Hadith Departmen of Ushuluddin Faculty, Islamic State University (UIN) Walisongo Semarang.

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Finally, the writer realizes that this thesis writing is not perfect yet, but the writer hopes that this thesis can be useful especially for the writer and generally for the reader.

Semarang, June 19th, 2015

The Writer,

Mukhamad Zulfa
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ABSTRACT

Islam teaches us how to get along with people with the salutation. And how it became a greeting application peace and harmony in society and religion. It became an important part of Islam that Mohammed PBUH brought that was complementary good behavior (morals). Said Hawwa in *Al-Asās Fi Al-Tafsīr* declare seriousness very obliging to keep Islam with peace (Al-Baqarah: 208). This just one verses that Said Hawwa give comment how he interprete peace verses. Researcher want to know peace concept from Said Hawwa to explore of peace in *Al-Asās Fi Al-Tafsīr* and to know the factors of peace verses in al-Qur'an.

This minythesis is a qualitative literature with emphasis. The intent of this study is not to find the meaning of measurement yet. Reseacher choose philosophical approach to get the concept peace from Said Hawwa. Then, use interpretation and comparative analysis to uncover ideas from Said Hawwa thought.

Researcher take three terms *ṣulh* (الصلح), *as-salām* (السلام), and *al-amnu* (الأمن) that related to peace. This words are to make easier intepret peace in al-Qur'an. This terms include in every movement in our live start from family until society. Researcher look that peace not only in the world but in hereafter too.

According *Sa'id Hawwā* security (*al-amn* /الأمن) as basis of peace (*ṣulh*/الصلح). The derivation *al-amnu* (الأمن) aplenty from the starting point in the establishment of peace. Start with al-imān (الإيمان) as part of the early beliefs of a Muslim. Faith is in the heart and is done with charity.

Some of the factors that became the foundation of peace for *Sa'id Hawwā* thought namely: *al-iṣlāh* (الإصلاح), *aṣ-ṣulh* (الصلح), *al-silm* (السلم), *al-iṣlām* (الإسلام), and *al-amnu* (الأمن). As a good moslem not only have *al-īmān* (الإيمان) must do good thing/righteous (عملوا الصالحات). There is three terms (*islām-imān-ihsān*) must be pillar to a moslem. From this basic moslem running peace or piety vertically and horizontally well. Even God guide us to enter in Islam completely (Al-Baqarah: 208). Even he who converted to Islam then it will go to heaven. God invites people to go to heaven (Yunus: 25).

“The Concept of Peace In *Al-Asās Fi Al-Tafsīr* Written by Sa’īd Hawwā”



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A. Background

Peace is a part that can not separated from Islam. Reseacher quoted from Hasan Hanafi, Islam is a symbol and image as a peace religion, an option to be made between normative analysis and factual description, between *sein-sollen* and *sein*. The first is the realm of desirable, the second is the domain of actualities.

There is two things to analyze our life, we must hold on al-Qur'an, Hadith¹ and experiences in our daily live. There is a relationship between both of them. Namely the phenomenological analysis of the Qur'anic text is also a phenomenological description of the experience of our lives can be simplified by using the language of historicism and positivism.

Basically, relationship between individuals and people is peaceful. The war is optional of obligation in the temporary times and conditions. Moslems learn al-Qur'an to create human people in differences in order to relationship between each others peacefully².

Asghar Ali Engineer said that al-Qur'an permitted violence action, in the contemporary times and strict conditions. Al-Qur'an never permitted agretion or in al-Qur'an called as '*udwan* except to obedient law of God (*ṣarīah*), it is meant people do sin and damaged the social structure and morallity. Around permitted to do war (*qitāl*) to moslems is to defences do not to attack. We can see some verse *Al-Hajj*: 39, *An-Nisā*: 75, *At-Taubah*: 12 dan 29, *Al-Anfāl*: 61³.

¹ وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ مِنْ الْكِتَابِ مَوْطَأُ مَالِكِ الْبَابِ النَّهْيِ عَنِ الْقَوْلِ بِالْقَدْرِ الْخَامِسِ
الصفحة 1323 من مكتبة الشاملة الإصدار 3.5

² يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (13)

Al-Hujurat: 13 dari *Memahami Al-Quran: Pendekatan Gaya dan Tema* oleh M. Abdul Haleem. 2002. Penerbit: Marja'.

³ Asghar Ali Engineer. Islam and Doctrine of Peace and Non-Violence in *Jurnal Ihya' 'Ulumuddin* vol. 3 number 2, (December, 2001) p.119

Islam teaches us how to get along with people with the salutation⁴. And how it became a greeting application peace and harmony in society and religion. It became an important part of Islam that Mohammed brought that was complementary good behavior (morals).

When we look at the world today or the smaller life that is all around us. There are so many problems, endless conflicts, violences, disputes and so on. Is the root of the problem? According to the researcher that it begins with us who do not understand the meaning of our religion Islam. Which teaches us about peace. It may be that we do not yet understand Islam as a whole. Saïd Hāwwā explained al-Baqarah verse 208, to enter Islam *kāffah*⁵. This is one way to address the problem by learning and practice Islam as a whole.

One of derivation word from *salām* is *silm*⁶ have meaning *ṣulh*⁷ (peace). It meant *salām* is peace⁸. If we look at the meaning of *salām* this belong to shape of

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخْوَانِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ كَذَلِكَ بَيَّنَّ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (61) (النور: 61)

⁴ إن مجيئ هذه الآية هنا بعد الأمر بالدخول في الإسلام كله، وعدم اتباع خطوات الشيطان، يشير إلى أن الإنسان ما لم يتذكر موقفه بين يدي الله يوم القيامة، فإن لا يقيم أمر الله ونهيه. و إن لفت النظر إلى هذا الموضوع بعد تلك الآية يدل على أن علينا أن نرقي مشاعر الإنسان غي تذكر يوم الآخر، حتى يمكن أن يكون وفاقا عند حدود الله، وما لم يستطع المسلم أن يرتقي بقلبه إلى مثل هذه التصورات، يكون بعيدا، ولا تظهر قدرة المربين كقدرتهم على نقل الإنسان إلى هذه الأحوال. قال حنظلة: (نكون عند الرسول صلى الله عليه وسلم فيذكرنا بالجنة والنار فكأننا رأينا عين)، أخرجه مسلم. (الأساس في التفسير المجلد الأول. سعيد حوى. دار السلام. القاهرة: 1999. ص. 492)

⁶ السلمُ الصلح يفتح ويكسر ويذكر ويؤنث (ابن منظور جمال الدين محمد بن مكرم الأنصاري.

لسان العرب الجزء السابع. دار الكتب العلمية . ص: 266)

⁷ (صلح) الصَّلَاحُ ضدُّ الفسادِ صَلَحَ يَصْلُحُ وَيَصْلُحُ صَلَاحًا وَصُلُوحًا وَالْإِصْلَاحُ نَقِيضُ الْإِفْسَادِ وَالْمَصْلُحَةُ الصَّلَاحُ وَالْمَصْلُحَةُ وَاحِدَةُ الْمَصَالِحِ وَالْإِسْتِصْلَاحُ نَقِيضُ الْإِسْتِفْسَادِ وَأَصْلَحَ الشَّيْءُ بَعْدَ فُسَادِهِ أَقَامَهُ وَأَصْلَحَ الدَّابَّةُ أَحْسَنَ إِلَيْهَا فَصَلَحَتْ وَفِي التَّهْذِيبِ تَقُولُ أَصْلَحْتُ إِلَى الدَّابَّةِ إِذَا أَحْسَنْتَ إِلَيْهَا وَالصُّلْحُ تَصَالُحُ الْقَوْمِ بَيْنَهُمْ وَالصُّلْحُ السَّلْمُ وَقَدْ اصْطَلَحُوا وَصَالِحُوا وَاصْلَحُوا وَتَصَالَحُوا وَاصْلَحُوا مَشَدَّدَةُ الصَّادِ قَلْبُوا التَّاءِ

peace that Ḥawwā explore with his backgroud is *tasawuf*. There is many books that support idea from Saīd Ḥawwā in Islamic thought.

According to al-Ashfāhani *al-silm* the name of peace over war, *al-islām* to engage in a peace that delivers each and every one of them from the pain that bestowed its owner⁹. This religion guiding us to make a better future. As advice in our live¹⁰.

As a good moslem we must invite others in peace¹¹. This is part of obeying God and his messenger¹². In other verses we can find term of make a peace¹³. This verses explain about two group that hostile each to others. So we must make a peace between them. In the end of this verses Saīd Ḥawwā make more explanation that who given mercy of God depend on this verses¹⁴.

صَادًا وَأَدْغَمُوهَا فِي الصَّادِ بِمَعْنَى وَاحِدٍ وَقَوْمٌ صُلُوحٌ مُتَصَالِحُونَ كَأَنَّهُمْ وَصَفُوا بِالْمَصْدَرِ وَالصَّلَاحُ بِكَسْرِ الصَّادِ مَصْدَرُ الْمُصَالِحَةِ وَالْعَرَبُ تَوَثَّتْهَا وَالاسْمُ الصَّلُوحُ يَذْكَرُ وَيُؤنثُ وَأَصْلَحَ مَا بَيْنَهُمْ وَصَالَحَهُمْ مُصَالِحَةٌ وَصِلَاحًا (ابن منظور جمال الدين محمد بن مكرم الأنصاري. لسان العرب الجزء الثاني. دار الكتب العلمية. ص: 164) ^أ ابن منظور جمال الدين محمد بن مكرم الأنصاري. لسان العرب الجزء السابع. دار الكتب العلمية . ص: 266

^أ وقيل السلم اسم ازاء الحرب والإسلام الدخول في السلم وهو ان يسلم كل واحد منهما ان يناله من الم صاحبه (المفردات في غريب القرآن. ابي القاسم الحسين بن محمد الأصفهاني. مكتبة نزار مصطفى الباز. ص. 317)

١٠- حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ حَدَّثَنَا سُفْيَانُ قَالَ قُلْتُ لِسُهَيْلٍ إِنَّ عَمْرًا حَدَّثَنَا عَنِ الْقَعْقَاعِ عَنْ أَبِيكَ قَالَ وَرَجَوْتُ أَنْ يُسْقِطَ عَنِّي رَجُلًا قَالَ فَقَالَ سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ أَبِي كَانَ صَدِيقًا لَهُ بِالشَّامِ ثُمَّ حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدِّينُ النَّصِيحَةُ قُلْنَا لِمَنْ قَالَ لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِلْأَيِّمَةِ الْمُسْلِمِينَ وَعَامَتِهِمْ (صحيح مسلم 82 من الباب بيان ان الدين النصيحة ج. 1 ص. 181 من مكتبة الشاملة)

^{١١} فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكُمُ أَعْمَالُكُمْ (محمد: 35)

^{١٢} (وَتَدْعُوا إِلَى السَّلْمِ) أي المسالمة و الصلح (الأساس في التفسير المجلد التاسع. ص. 5328)

^{١٣} وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتِلُوا فَاصْلِحُوا بَيْنَهُمَا فَإِنْ بَعَثَ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (9) إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَاصْلِحُوا بَيْنَ أَخْوَيْكُمْ وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (10) (الحجرات)

^{١٤} قوله: إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَاصْلِحُوا بَيْنَ أَخْوَيْكُمْ وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (الحجرات: 10) هناك ذكر من يرجو رحمته و ههنا ذكر من يستحق رحمته (الأساس في التفسير المجلد العاشر. ص. 5410)

This minythesis is a qualitative literature with emphasis. The intent of this study is not to find the meaning of measurement yet. Reseacher choose philosophical approach¹⁵ to get the concept peace from Said Hawwa. Then, use interpretation¹⁶ and comparative¹⁷ analysis to uncover ideas from Said Hawwa thought.

The primary data source is *Al-Asās Fi Al-Tafsīr* and other works written by Saīd Ḥawwā. Reseacher take secondary data sources in the form of results / research publications, books, papers, journals, and other resources related to this research.

In *Al-Asās Fi Al-Tafsīr* Saīd Ḥawwā explain actually a part from contemporary problems is family laws, social relationship, personal activity, peace and war relationship and economic¹⁸.

In the way to solve the problems in his movement, Saīd Ḥawwā use prefers the peaceful path of education and preaching. Saīd Ḥawwā justifies war only as a last resort. The Muslim Brethren, he says, prefer to act through Parliament, mass propaganda and free elections. It is only when the rulers wage war against Islam and alienate the Muslim public from it, that they turn

¹⁵ Metodologi Penelitian Filsafat terdiri atas: pertama, filsafat itu pengertian reflektif. Yang direfleksikan adalah pada prinsipnya apa saja, tanpa terbatas pada bidang atau tema tertentu. Tujuannya ialah memperoleh kebenaran yang mendasar; menemukan makna dan inti segala inti. Oleh karena itu filsafat merupakan eksplisitasi tentang hakikat realitas yang ada dalam kehidupan manusia. Itu meliputi hakikat manusia itu sendiri, hakikat semesta, bahkan hakikat Tuhan, baik menurut segi kultural, maupun segi normatifnya. Kedua, filsafat itu ilmu. Ketiga, Gaya berfilsafat, keempat, penelitian di bidang filsafat. Kelima, dialog dengan ilmu-ilmu lain. Terakhir, peraturan penelitian filsafat yang khusus. (Anton Bakker dkk, *Metodologi Penelitian Filsafat*. Penerbit Kanisius. 1990. p. 15-18)

¹⁶ Interpretasi merupakan upaya penting untuk menyingkap kebenaran. Pada dasarnya interpretasi berarti bahwa tercapai pemahaman benar mengenai ekspresi manusia yang dipelajari. Menurut Riceour fakta atau produk itu dibaca sebagai suatu naskah. Unsur interpretasi ini merupakan landasan bagi metode hermeneutika. Dalam interpretasi itu termuat hubungan-hubungan atau lingkaran-lingkaran yang beraneka ragam, yang merupakan satuan unsur-unsur metodis. Unsur-unsur itu menunjukkan dan menjamin, bahwa interpretasi bukan semata-mata merupakan kegiatan manasuka, menurut selera orang yang mengadakan interpretasi, melainkan bertumpu pada evidensi objektif, dan mencapai kebenaran otentik. (Anton Bakker dkk, *Metodologi Penelitian Filsafat*. Penerbit Kanisius. 1990. p. 42)

¹⁷ Dalam penelitian filsafat sendiri komparasi itu dapat diadakan diantara tokoh, atau naskah; dapat diadakan diantara sistem atau konsep. Perbandingan itu dapat dilakukan diantara hanya dua hal/pribadi, atau diantara yang lebih banyak. Mereka dapat sangat serupa, atau dapat berbeda sekali. Selain itu masih banyak lagi kemungkinan-kemungkinan variasi yang dapat dilakukan. (Collins 1975, hlm. 154-184) in (Anton Bakker dkk, *Metodologi Penelitian Filsafat*. Penerbit Kanisius. 1990. p. 51)

¹⁸ *Al-Asās Fi Al-Tafsīr* p. 485. This coment explain about interpretation from Al-Baqarah verses 208. Hawwā suggest that this problem can solve with entering in whole of Islam.

to the path of violence. This clearly defensive statement does not contradict the subsequent affirmation that the Islamists are ordained by God to be in government, whatever the way to achieve it¹⁹.

Saïd Ĥawwā who lives in a state of war (making Islamic movements in the region to win he lives). More precisely have thought of Islam under the leadership of an authoritarian military regime on the Syrians times Asad regime. He has "*Al-Asās Fi Al-Tafsīr*" patterned *tahlili-(sufism²⁰)haraki*. It is interesting to study further. How to develop the understanding that movement is dominated by Sufism in developing peace.

B. Research Question

So far, how interpretation Saïd Ĥawwā in verses al-Qur'an inclining to peace, reaseacher make some reasearch questions:

1. What the concept of peace by Saïd Ĥawwā in *Al-Asās Fi Al-Tafsīr*?
2. What are the factors that make up the concept of peace by Saïd Ĥawwā in *Al-Asās Fi Al-Tafsīr*?

C. Purpose of Research

1. To know peace concept from Saïd Ĥawwā to explore of peace in *Al-Asās Fi Al-Tafsīr*.
2. To know the factors of peace verses in *Al-Asās Fi Al-Tafsīr* by Saïd Ĥawwā.

D. Significance of Research

This reaserch to explain of peace that build by Saïd Ĥawwā and to construct peace concept in *Al-Asās Fi Al-Tafsīr*. Until, we can obtain the result to

¹⁹ Itzhak Weismann, "Sa'id Hawwā and Islamic Revivalism in Ba'thist Syria", *Studia Islamica*, vol. 1. Februari 1997. p. 143

²⁰ Metodologi penafsiran Sa'id Hawwa secara umum, yaitu menjelaskan makna *iṣāri* setelah mengemukakan makna *zāhir* ayat. Di samping itu ada yang dijelaskan makna *iṣāri*-nya saja yang tetap sejalan dengan *zāhir* ayat. Selain itu, ia memperhatikan juga kandungan ayat yang nyata didalamnya memiliki unsur-unsur pemahaman yang sesuai dengan ajaran tasawuf. Makna sufistik pemikiran sufistik *Sa'id Hawwā* tergolong pada *tasawwuf amali*. Hal itu terlihat ketika ia menafsirkan ayat terkait dengan *maqām* dan dimensi ajaran tasawuf. Secara historis penafsiran sufi *iṣāri* bersumber dari praktek tasawuf yang disebut dengan tasawuf 'amali. (Septiawadi. *Penafsiran Sufistik Sa'id Hawwā Dalam Al-Asās Fi Al-Tafsīr* (disertasi). Jakarta. Pascasarjana Universitas Islam Negeri Syarif Hidayatullah. 2010. p.252)

enlarge in study of peace. The point of this *Al-Asās Fi Al-Tafsīr* is interpretation characteristic *tahlili (tasawuf-haraki)*, this is interested to publish and rarely interpretation characteristic.

E. Theoretical Framework

Peace concept is not build in one, peace is antonym from violence. In Islam use violence (war) with word *qitāl* not *jihād*. Most of verses in al-Qur'an use *qitāl* to interpret war, not *jihād*²¹.

The word *Islām (Muslim)* have used to call all of prophets with meant *Muslim* literally. They are *Muslim* because they are obey to God will, that is Islam. Although, they have own law (*shariah*) and the way to worship but they have some essential doctrine that declare Allah is the one God²².

Johan Galtung mention in his introduction "*Studi Perdamaian Perdamaian dan Konflik Pembangunan dan Peradaban*" that culture dimention is relegions and ideologies have a rule to legitimate a violence action. In other side, the bigger religion and ideologies, Islam and Cristhian, Liberalism and Marxism have violence and lenient element. In other hand, there is challenge that we work together and have potential singularism, universalism, chosen people, and violence (war). Galtung approach to make a peace with positive approach, it is meant world civilization need a religion minimally not maximally²³.

Many Muslim and non-Muslim scholars have identified values and principles in Islam such as unity, supreme love of the Creator, mercy, subjection to passion, and accountability for all actions. These values are supported by innumerable verses in al-Qu'ran, commanding believers to be righteous and level headed in their dealings with their fellow beings. Forgiveness and mercy are recommended as virtues of the true faithful. Other Islamic values especially emphasized which relate directly to peacebuilding include *a'dl* (justice), *ihsān* (benevolence), *rahmah* (compassion) and *hikmah* (wisdom). Islam emphasizes social justice, brotherhood, equality of mankind (including the abolishment of

²¹ Rachmat Taufiq Hidayat, *Khazanah Istilah Al-Quran*. Penerbit Mizan. 1989. p. 72.

²² Asghar Ali Engineer dkk (ed. Azhar Arsyad dkk). *Islam dan Perdamaian Global*. Madyan Press. 2002. p. 53-56.

²³ Johan Galtung. *Studi Perdamaian Perdamaian dan Konflik Pembangunan dan Peradaban*. Penerbit Eureka. 2003. p. 13-15.

slavery, and racial and ethnic barriers), tolerance, submission to God, and the recognition of the fights of others²⁴.

There is many reason to describe Islam is a peace religion. First, God is The Source of peace²⁵ (*Al-Hasyr*: 23). Peace is the higher reality (*Yūnus*: 10²⁶, *Ibrāhīm*: 23²⁷, *Maryam*: 61-63²⁸, *Yāsīn*: 58²⁹). God call his believers go to inside peace house or dar al-salam (*Yūnus*: 25³⁰).

Second, peace is a model practiced by Muḥammad PBUH. He began *da'wah* and make a peace of tools to construct social change. He realized that his *da'wah* with violence so he had force attack. Arabian life in middle of desert, they decline to survive with violence and this is a challenge to Muḥammad PBUH.

From this point, effort to make peace is not easy. Peace is not an alternative to solve some problems. Oftentimes, arrangement of problems violently and inhenrent in religion. As far as reseacher know the references from *sīrah nabawiyyah* is a storry of war (*qitāl*) not the reverse, reseacher meant is peace building or peace making.

Al-Qur'an speak about peace can refer to integrative understand about themes the God almighty. Tolerance and inclusivity concept are characteristic from universality of Islam. One of intentention from Islam is make a peace such make Madinah Chapter; some scholars said that this Chapter is a first constitution

²⁴ Abu Nimer In A Framework for Nonviolence and Peacebuilding in Islam. Take from: http://harmonycentre.sg/cms/uploadedFiles/MuisGovSG/Research/Research_Publications/MOPSG%20IN_K5.pdf p.11

²⁵ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (23)

²⁶ دَعَوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأَخْرَجُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (10)
²⁷ وَأَدْخِلِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ (23)

²⁸ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا (61) لَا يَسْمَعُونَ فِيهَا لُعْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةٌ وَعَشِيًّا (62) تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا (63)

²⁹ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ (58)

³⁰ وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (25)

in islamic nation state. Madinah Chapter as important instrument to make peacefully and togetherness³¹.

F. Bibliographical Review

A few research in Islamic literature about peace study even in western. After world war II (20th century) many reasearch massively was produced. A good condition make some schoolars defense that peace with appearing fresh ideas to enlarge knowledge. Researcher find short articles, simple books, journals and other publishing. Until now, reseacher did not find the main reference about peace study.

There is two research in this proposal. First, researcher try to reveal Saïd Ĥawwā thought and his interpretation. How to Saïd Ĥawwā appear the peace? In the same time he meet with Sayid Quṭb thought have peace concept. Reseacher interested with this schoolar. Saïd Ĥawwā is a leader of Muslim Brethren in Hama in 1964. This is interested that Saïd Ĥawwā intend with thariqah Naqsabandiyyah.

In study about peace there is an important thing is conflict mapping (a differences, a competitor, etc) *jihād* and *qitāl*. There is an effort together to interpretation so we can achieve comprehensive peace. There is many verses support peace (*salām*) such *ṣulh*. Moreover, Hadith is explained mean of peace.

Second, continuing work about study peace building and non-violence. This part is important to create peace community basically in Islam such *ihsān*, *rahmah*, and *ḥikmah*.

Focus this research is to explore more word *salām* (*sin*, *lam*, *mim*) and his derivation, and other word include in category of peace in *Al-Asās Fi Al-Tafsīr*. This reseach is interested with Saïd Ĥawwā with touch of tasawuf and his movement in Muslim Brethern, this is give good atmosphere in peace study. In other term, reseacher find some word explaining about peace. Such us *ṣulh* and *amn*, so reseacher include that word to complete this proposal comprehensive.

Beside that, there is disertation authorized by Imam Taufiq explain about study of peace extensively. Reseacher focuse to studying about *salām* specifically

³¹ Imam Taufiq. *Peace Building dalam Al-Quran (Kajian terhadap Pemikiran Sayyid Qutb dalam Tafsir di Dilal al-Quran)*. Semarang: Pusat Penelitian Institut Agama Islam Negeri Walisongo. 2010. p. 9-10

in *Al-Asās Fi Al-Tafsīr*. According to Imam Taufiq, peace concept is not recorded with peace language but, actualized in individual and sosial righteous verses. Furthermore, reading about peace concept need reconstruction to achieve complete comprehension about peace.

Peace concept in al-Qur'an consist of two part: eternal peace and contemporary peace. First eternal peace is eternal in paradise. al-Qur'an call *dar al-salām*, land of peace. In paradise, everithing fulfilled by peace adn harmony, like idiom *salām* to inhabitant of paradise, *salāmun alaikum bimā ṣabartum, salāmun qoulan min rabbir rahim* or *salamān-salamān*. People of peace home achieve many luxurious, *īsyah marḍiyah* (QS. 69: 21-22). Second, contemporary `peace, peace in the world. This peace is has been formed from characteristic synergy and peace strategy to create peace. In al-Qur'an use *al-silm al-kaffah* (QS. 2: 208), this is exclamation to build a peace totally. Contemporary peace is indicated by *riḍā, tama'ninah* dan *sakīnah*. *Riḍā* have condition the higher soul in peace condition. *Muthmainnah* is calm condition to create happines after hesitant. And *sakinah* explain about calm. This type has fluctuation characteristic and contemporary. Basically, contemporary peace based on individual psychological and social condition that peace was formed.

Saīd Ḥawwā in the discussion, only a few minithesis the researchers found. One of them works Rahman Abdika *mubasabah* concept in *Al-Asās Fi Al-Tafsīr*. This opens great opportunities to increase knowledge related to assessment Saīd Ḥawwā. Although this is not a starting point at least Saīd Ḥawwā related information can be extracted from this work.

Beside that, there is journal, articles in newspaper and articles criticism about *salām*. Spesifically, explain about Said Hawwā interpretation as far as reseacher did not find other minithesis explain about *salām* in Saīd Ḥawwā perspective.

G. Research methods

This proposal is a qualitative literature with emphasis. The intent of this study is not to find the meaning of measurement yet. Reseacher choose philosophical approach to get the concept peace from Said Hawwa. Then, use

interpretation and comparative analysis to uncover ideas from Saïd Hawwā thought.

The primary data source is *Al-Asās Fi Al-Tafsīr* and other works written by Saïd Ḥawwā. As for secondary data sources in the form of results / research publications, books, papers, journals, and other resources related to this research.

H. Systematical of Writing

Broadly speaking, the topic of this study as follows: first chapter (chapter I) is an introduction to this research. In it explains the background of the problem and formulation of the issues raised in this study. This section will set out the problems Muslims face the issue of violence in the name of religion and the importance of peace in building a peaceful society. This section also describes the theory that leads to the discussion of this theme, research methods, systematic discussion used in this research.

In second chapter (chapter II) described of Saïd Ḥawwā biography and *Al-Asās Fi Al-Tafsīr*. In this journey of life Saïd Ḥawwā presented along with the things that affect insight, thoughts and ideological. This section also describes his landmark works. The final section describes the main character and a glimpse of his tafseer that characterizes the pattern tafseer. In addition, researcher will give explanation about a basis research of theories. It is one step to understand the object of study about peace.

Third chapter (chapter III) is primarily to reveal the meaning and to know deeply about *sālām* for getting many information, discourse and insight. And presenting verses that relate the theme with inserting *asbāb al-nuzūl* of those verses. Then explaining the characters of peace by using interpretation books. It will expose the opinions and comment of classical and contemporary scholars. And Saïd Ḥawwā views on the interpretation of the clause relating to peace in the social and community context.

Fifth chapter (chapter IV) is analyzing and elaborating more the concept of peace in al-Qur'an, the classification and also it is implication. And then al-Quran steps for facing the peace.

Lastly, some of the conclusions of this study will be discussed in Chapter V. This chapter will provide answers to the problems that are the focus of this study. This last chapter will also be equipped with a number of suggestions and recommendations useful for the growth and development of the practice of peace according to al-Qur'an.

Chapter II

Saïd Ĥawwā, His Tafseer and Peace Terminology

A. Saïd Ĥawwā

Start the Muslim Brethren joined the congregation while still a high school student in 1952 AD. He was not so related question Fiqh schools. He has nickname Saïd Ĥawwā. His full name Sheikh Mohammed bin Saïd Ĥawwā. He was born in the city of Hamah, Syria in 1935 AD. It is located 213 kilometres (132 miles) north of Damascus and 46 kilometres (29 miles) north of Homs. His mother died when he was two years old. Was raised by his father and moved to his grandmother's house. His father was a brave warrior of jihad against the French.

Saïd Ĥawwā is a sunni¹, he has many sheikhs in Syria especially in his hometown. Shaykh Muhammad al-Hamid, Sheikh Muhammad Al-Hashimi, Dabaz Wazit Shaykh Muhammad Wahab, Sheikh Abdul Karim Al - Rifa'i, Shaykh Ahmad Al- Murad and Shaykh Muhammad Ali Al- Murad. They are some of the sheikh and scholar who became a teacher Saïd Ĥawwā. In addition, he also studied at the cleric, Mustafa Al - Sibai, Mustafa Az - Zarqa, Fauzi Faidhullah, and others . He married in 1964 and had four children graduated from the university in 1961 and Syria military service as an officer in 1963.

Saïd Ĥawwā find Muṣṭafa Al-Sibai at the college in the year while undergoing during the second half of 1950 's . From Al-Sibai here, Saïd Ĥawwā studying Muslim Brethren². Saïd Ĥawwā was allowed to return to Syria in 1971 by the new regime of Asad. He was imprisoned two years later for his role in the organization of the Syria ulema in opposition to Assad's proposal of a new constitution which failed to mention that the president has to be a Muslim. During his five years of imprisonment Saïd Ĥawwā's moderating influence on the Islamic movement in Syria began to fade. The violent turn that the Islamic struggle had

¹ السيد محمد علي الأيازي . المفسرون حياتهم ومنهجهم . الطبعة الأولى . مؤسسة الطباعة والنشر
وزارت الثقافة الاسلامية. 1414هـ . ص. 132

² Itzhak Weismann, "Saïd Ĥawwā and Islamic Revivalism in Ba'thist Syria", *Studia Islamica*, vol. I, Februari 1997, p. 133.

taken in 1976 proved that after Hadid's murder his legacy was to prevail. Saïd Hâwwā joined the struggle after his release and departure from Syria in 1978. He was elected to the collective leadership of the Muslim Brethren and the later of Islamic Front. He was described as the chief ideologue of the confrontation which he initially disapproved. This confrontation reached its climax in the Hama uprising of 1982 and its bloody suppression by the Asad regime³.

He became the leader of the Muslim Brethren in a national or international scale and have an active role in the activities of a political da'wah and jihad. Not only that, Saïd Hâwwā also taught lectures, delivered sermons and lectures in Syria, Saudi Arabia, Kuwait, UAE, Iraq, Jordan, Egypt, Qatar, Palestine, America and Germany. He also took part coordinate demonstration against Syrian legislation in 1973. For this he was jailed for five years. This is where he wrote one of the master piece that is Al - Asas Fi al- Tafsir in March 5th, 1973 until January 29th, 1978 and a number of other books⁴.

Syrian state became one of the critical point where the small children Saïd Hâwwā lived at that time. Life is filled with a political transition to a mandatory Monarchy national administration. Even in the year of birth Saïd Hâwwā Syria still promised to gain full independence from France⁵.

In a world scale occurs the second world war (World War II 1939 to 1945). Syria at that time still part of the Commonwealth of France. Until finally achieved independence on 17 April 1946 and is now the country became part of ISIS began a year 2013 with leadership Abu Bakar Al-Baghdadi.

1. Saïd Hâwwā and his thought

Saïd Hâwwā has great potential, dynamism roar, not lethargic or saturated . It has the capability of writing exceptional. Only in some time he could finish writing a book, then the book enjoyed by readers. He has a tendency Sufis are

³ Itzhak Weismann, "Saïd Hâwwā and", *Studia Islamica*, p. 133.

⁴ عبد الله العقيل. من أعلام الدعوة والحركة الإسلامية المعاصرة الجزء الأول. الطبعة الثامنة. دار

البشير. 2008. ص. 277

⁵ Majid Khadduri, "Constitutional Development In Syria With Emphasis on the Constitution of 1950", *The Middle East Journal* v.5 number 2. p. 146

often dominant. He also has a gentleness, kindness and shame that makes it more pleased silent on several occasions⁶.

Saïd Ĥawwā prefer the more accurate and flexible concept of ridda⁷. He is one of the revivalist thinkers uphold the concept of the salafiyya and as a way to get out of western domination. Yet, he condemned the fundamentalists' rejection of the schools of law and sufi orders. His vision of Islamic revivalism rested ultimately on the teachings of the Naqṣabandi-Mujaddidi order, the leading component of the tajdid, the Islamic renewal of the 17th to 19th centuries. Which he adapted to the modern circumstances. His concept for the combination of responsible saḥwa, correct salafiyya and updated tajdid in ihya al-rabbaniyya. Rabbaniyya is the activist orthodox order that follows strictly the path of the salaf⁸.

Said stated that he had difficulty in working on *Al-Asās Fi Al-Tafsīr*. . Despite painstakingly Said do finally there is someone who shows an error or complete⁹.

2. Saïd Ĥawwā and his work

Saïd Ĥawwā is 54 years old, approximately 30 titles books authored by him. Included are book *Al-Asās Fi Al-Tafsīr* 12 volumes. In addition, his work has been translated into many languages¹⁰. The following works:

1. *Allah Jalla Jalaluhu*
2. *Arrasul Shallahu Alaihi Wasallam*
3. *Al-Islam*
4. *Al-Asās Fi Al-Tafsīr*
5. *Al-Asas Fi Al-Sunnah Wafiqhuha: As-Sirah – Al-Aqaid – Al-Ibadat*
6. *Tarbiyatuna Ar-Ruhiyyah*
7. *Al-Mustakhlash Fi Tazkiyati Al-Anfus*

⁶ عبد الله العقيل. من أعلام الدعوة . ص. 279

⁷ يقرأ من "جند الله ثقافة وأخلاقاً" للسعيد حوى. مكتبة وهنتة. القاهرة: 1992. ص: 5-12

⁸ Itzhak Weismann, "Saïd Ĥawwā and", *Studia Islamica*, p. 154.

⁹ سعيد حوى. الأساس في التفسير المجلد الأول. القاهرة: دار السلام. 1999. ص. 30

¹⁰ عبد الله العقيل. من أعلام الدعوة . ص. 279

8. *Mudzakkirat Fi Manazili Al-Shiddiqin Wal Al-Rabbaniyyin*
9. *Jundullah Tsaqafatan Wa Akhlaqan*
10. *Min Ajli Khuthuwati Ila Al-Imam Ala Thariqi Al-Jihad Al-Mubarak*
11. *Al-Asas Fi Qawa'id Al-Ma'rifah Wadhawabith Al-Fahmi Li An-Nushush*
12. *Bathalan Hurub Al-Shalibiyyah Fi Al-Mashriq Wa Al-Maghrib, Yusuf Bin Tashfin Wa Shalahuddin Al-Ayyubi*
13. *Kai la Namdhi Baidan An Ihtiyaji Al-Ashri*
14. *Al-Madkhal Ila Da'wati Al-Ikhawan Al-Muslimin*
15. *Jaulat Fi Al-Fiqhaini Al-Kabir Wa Al-Akbar Wa Ushulihima*
16. *Fi Afaqi Al-Ta'alim*
17. *Durus Fi Amal Al-Islami Al-Mu'ashir*
18. *Fushul Fi Al-Imarah Wa Al-Amir*
19. *Risalah: Munthalaqat Islamiyah Li Hadharah Alamiyah Jadidah*
20. *Falnatadzakkar Fi Ashrina Tsalatsan; Furudhul A'in, Furudhul Kifayah; Liman Tadfa' Shadaqatak*
21. *I'qdu Al-Qarni Al-Khamis Ashra Al-hijri*
22. *Ihya' Al-Rabbaniyya*
23. *Ijazah Thakhashushi Al-Dua'h*
24. *Ghizhau'l Al-Ubudiyyah*
25. *Akhlaqiyyat Wa Sulukiyyat Tataakkadu Fi Al-Qarni Al-Khamis Ashra Al-Hijri*
26. *Qawanin Al-Baiti Al-Muslim*
27. *Al-Sirah Bi Al-Lughat Al-Hubb*
28. *Al-Ijabat*
29. *Hadzihi Tajribati Wahadzihi Shahadati*
30. *Jundullah Takthithan Wa Tandhiman*

3. Saïd Hâwwâ role in the struggle of the Muslim Brethren

Is one of the key people in the Muslim Brethren, areas of work he was in Syria under the rule Ba'thists. He is under the direct authority of Muhammad al - Hamid . Their thinking is stretched for about 10 years (1940-1950) which at that time was wide open thinking in Syria. He also divided the thinking of Hasan al -

Banna founder of the Muslim Brethren. However, he rejected the teachings of Sayyid Qutb, the most eloquent representative of the more radical generation of the Egyptian Brethren, then emerging under the repressive regime of Nasser¹¹.

Saïd Ĥawwā was more successful in 1973, during the constitutional crisis. Asad's proposal for a new constitution, in which he failed to mention that the faith of the president must be Islam, met with furious reactions among Muslims all over Syria. In Hamah, they turned into riots. Saïd Ĥawwā again rejected the use of violence. He was of the opinion that only a unified stand of the Syrian ulama could convince the regime to retreat. He succeeded in obtaining the signature of most of them, including the most respected Shaykh Hasan Habannaka of Damascus, on a common declaration against the proposed constitution¹².

The uprising of Muslim Brethren movement in Syria and its brutal suppression by the Asad regime in 1982 marks the failure of Saïd Ĥawwā as a rabbani. His analysis of the Syrian condition was basically correct, preparation and restraint. Certainly, powerful factors drew the Brethren in the second half of the 1970'S to the violent course: the murder of Marwan Hadid in 1976, the success of Islamic revolution in Iran in 1979, and the apparent difficulties of Asad regime it self throughout this period. But, all this cannot relieve Saïd Ĥawwā of responsibility for the disaster. After all, the concept of *ridda* is no less radical than that of *jahiliyya*, perhaps even more so. For the *mujahidun*, who had neither the time nor the ability to follow his learned formulations, there was no real difference between him and Hadid. The concept of *ridda* helped to draw the Muslim Brethren in Syria to armed struggle, it remains to be seen in their failure would convince them to try the longer but safer way of the *rabbaniyya*¹³.

4. Saïd Ĥawwā end of life

Saïd Ĥawwā stroke in 1987 and in part of his body paralyzed. On December 14, 1988 he was treated in hospital until the March 9, 1989 died in

¹¹ Itzhak Weismann, "Sa'id Hawwa: The Making of a Radical Muslim Thinker in Modern Syria", *Middle Eastren Studies*, vol. 29. No. 4 October 1993. p. 620

¹² Itzhak Weismann, "Sa'id Hawwa:" *Middle Eastren Studies*, p. 618.

¹³ Itzhak Weismann, "Saïd Ĥawwā and", *Studia Islamica*, p. 154.

hospital Islamic Amman Jordan. In addition to stroke, he also had complications of various diseases, such as sugar, blood pressure, blood clotting, kidney and eye pain¹⁴.

On Friday (March 10, 1989) remains to pray after the Friday prayers at the mosque Faiha ash-Syumaisani Syahab and buried in the south of Amman. While in the land of the dead, are respected figures as befits people live. In fact, many of them major figures escorted to the funeral. Among them: Yusuf Al-Adham, Sheikh Ali Al-Faqir, the poet Abul Hasan, Sheikh Rizq Abdul Jalil, Faruq Al-Ustadz Mashuh and writer Abdullah Ath-Thanthawi¹⁵.

5. Testimonials about Saïd Ĥawwā figures

As a major figure who was born in his day, Saïd Ĥawwā got a good response from the great figures. One of them is Zuhair Ash-Shawisi in the newspaper al-Liwa states:

“Saïd Ĥawwā most successful preachers I have ever known and read. He managed to transform opinions and knowledge in mind, the large number of communities. He died at the age of not more than fifty-three years. This is a very short lifespan. However, with a very short lifespan, he left the great works and he entered the ranks of writers in modern times. Assessment of the quality of the books does not change this fact. I often talk to him about the contents of books that he wrote. Although my opinion is often painful and rough my words, he received all masukanku gracefully. I do not see that kind of attitude on my other friends”¹⁶.

Zuhair Ash-Shawisi also commented on asceticism Saïd Ĥawwā on the world and of this nature makes Saïd Ĥawwā respected people of various circles:

“I visited him at Al-Ihsa', when he worked as a lecturer at Al-Ma'had Al-Ilmi. I did not find anything in the house, besides a simple bed and inappropriate clothing worn scholars and professors in the country this summer. Cloak he wore was made of the type of fabric that is hot and thick. I have to force it, until he receive the white robe and turban worn man of his caliber deserves. It requires not impressive luxury robes. Being in the food business, it is no better than a bed and clothes. It is this attitude which made him loose against those who want to print books, either for

¹⁴ عبد الله العقيل. من أعلام الدعوة . ص. 286

¹⁵ عبد الله العقيل. من أعلام الدعوة . ص. 277

¹⁶ عبد الله العقيل. من أعلام الدعوة . ص. 277

permission or without permission. His books were published repeatedly by legal and illegal means. I never heard anyone have a problem with. This is partly ascetic, moral goodness and friendliness Saīd Ḥawwā, to be proud and be the best role model for others¹⁷.

B. *Al-Asās Fi Al-Tafsīr*

1. Why *Al-Asās Fi Al-Tafsīr* and Background writings

Book *Al-Asās Fi Al-Tafsīr* owned by Saīd Ḥawwā not only one. There are three *Asas* books. That *Al-Asas Fi Al-Sunnah Wafiqhuha: As-Sirah – Al-Aqaid – Al-Ibadat* and *Al-Asas Fi Qawa'id Al-Ma'rifah Wadhawabith Al-Fahmi Li An-Nushush*. *Al-Asas Fi Qawa'id* be the most important part to understand the principle of the other books. Can be regarded as introduction for two other books. This book contains about *Usul Fiqh*, understanding the law of the al-Qur'an and Hadith, Fiqh differences in law, the different movements in Islam, nor about the legal *aqli*, *a'di* and *shar'ie* even science related to the Qur'an, the Sunnah and Fiqh¹⁸.

Naming of *Al-Asas* are closely related between the three books. This is a tribute to the Muslim Brethren as a foundation to stand on it. In addition, to keep as a pole amplifier. In addition, the charge in this third book in terms of judging the Quran that to discuss the contents of the Koran, a lot of growing to analyze the science of the Quran, eg developing science of sociology, economics, and politics, Muslims away with the essence of the Koran, a culture instant in making meaning of the Koran and Islamic law are excluded. Second, when viewed in terms of the need to know the Sunnah that the chains are mutawatir Sunnah, saheeh and hasan, the need to read the sunnah of *matan* not *sanad*, need to understand the true Sunnah as a solution to life, many irresponsible hadith circulating around the community¹⁹.

In addition there are two things that the background if you want to learn the interpretations, the first, *mu'tamad* interpretation then require *naqli*

¹⁷ عبد الله العقيل. من أعلام الدعوة . ص. 278

¹⁸ سعيد حوى. الأساس في التفسير المجلد الأول. ص 8

¹⁹ سعيد حوى. الأساس في التفسير المجلد الأول. ص 9

interpretation or understanding sometimes at length. Secondly, the need for specific interpretations that discuss a particular theme²⁰.

2. Methodology and systematics in the *Al-Asās Fi Al-Tafsīr*

As an ideologue Muslim Brethren has taught at the university. This provides a breadth of thinking to write about the Prophet PBUH in his *Arrasūl Ṣallahu Alaihi Wasallam* as practical action in the matter of religion, he has *Al-Asās Fi Al-Sunnah Wafiqhuhā: As-Sirah – Al-Aqaid – Al-Ībadat*.

Saīd Ḥawwā in *Al-Asās Fi Al-Tafsīr* using sequentially interpretation of *Al-Fatiha* to *Al-Nas*. From this can be analyzed that the method is done by Said in his commentary is *tahlili* method. This is in line with the understanding *tahlili* existing methods. Including reviewing the verses of al-Qur'an from all sides and meaning, verse by verse and chapter-by-chapter, according to the sequence in the order of Manuscripts ushmani²¹.

The interpretation that has the attention of the requirements as described in the discussion of commentators. That is using the interpretation of the Quran or the Sunnah as this is used to form the Book. Or anything narrated by the Companions (*ṣahabah*) because they're the ones who know about the Book of Allah or what was said by *kibarū al-ṭabi'in* because they are most closely associated with the Companions (*ṣahabah*)²².

That at least Saīd Ḥawwā want to explain *Al-Asās Fi Al-Tafsīr* compact, easy to be understood and not convoluted. By way of explaining the meaning of a word, either from his own explanation or citing the explanation of the other commentators.

²⁰ سعيد حوى، الأساس في التفسير المجلد الأول، ص 10

²¹ احمد السيد الكومي و احمد محمد يوسف القاسم، التفسير الموضوعي للقران الكريم الطبعة

الأول، 1986، ص. 17

²² مناع القطان، مباحث في علوم القرآن، الرياض: منشورات العصر الحديث، 1990، ص. 347

3. The term is used in *Al-Asās Fi Al-Tafsīr*

In discussing the overall Qur'an Saīd Ḥawwā uses the term *Qism* and *majmu'ah*. As for the verses in a letter that is used is²³:

- *Qism*

Qism wider and not used except for *surah* long course, that the writer has some *maqati'* or fragments held together by a single bond.

- *Maqta'*

Maqta' wider than *faqrah* words or paragraphs and passages are used when the subject has some. While the sentence *faqrah* wider than the sentence *majmu'ah* and we use it when *Maqta'* has many verses that have the same topic.

- *Faqrah*

Faqrah broader than *majmu'ah*. We wear them when *Maqta'* has one topic of discussion, but in which there is a collection of major significance (*majma al-ma'ani al-raisiyyah*) and wear every sense *raisiyyah* in *Maqta'* called *faqrah*.

- *Majmū'ah*

Majmū'ah or narrower group than in *faqrah* and we use it when in *faqrah* in one *maqta'* has more than one meaning, which requires us to explain it separately from the previous or later.

The basis of the divider is made by Saīd Ḥawwā is *al-Ma'ani wa al-Ma'lim* or on the basis of meaning and guidance.

In interpreting a verse Saīd Ḥawwā divide the discussion into several sub. At the beginning of a *maqta'* new he would start with²⁴:

a. *Kalimah fi al-Maqta'*

In this sub - association, he will explain the interrelationships that exist in these verses for example, is that he did when interpreting Surat an - Nisa of Avat 1 to verse 18. He makes it in one *maqta'*. The use of *fi maqta'* sentence ' He is used when entering *maqta'* new. In the discussion of the sentence *fi al - maqta'* He is explaining the subject matter of a *maqta'* and the reason why these verses into one *maqta'* and explain the relevance - relevance of these verses in *maqta'*.

²³ سعيد حوى. الأساس في التفسير المجلد الأول. ص 30

²⁴ سعيد حوى. الأساس في التفسير المجلد الأول. ص 31

b. *al-Ma'na al-Am*

Saīd Ḥawwā, in this section explains what the general discussion on a particular verse. *Al-Ma'na al-Am* is on each explain a verse.

In this *maqta'*, from verses 1 of surah al-Nisa. Saīd Ḥawwā will explain the creation of Adam and Hawwa and humans make of them a lot, both of men and women and they are all over the spread nature with differences in the type, nature, color and language. Then God sent to devoted to Him and avoid the termination of the relationship and explained that God always keep an eye on all our actions.

c. *al-Ma'na al-Harfi*

In this discussion Saīd Ḥawwā interpret a verse in *harfiyah*. Example is when explaining the verse that says "*ya ayyuha an-nas*" Saīd Ḥawwā then explain it , O Children of Adam "*ittaqu rabbakum*" that reproduce the original and one that your father Adam.

d. *Fawaid*

Saīd Ḥawwā This chapter will explain the benefits of a paragraph. In this chapter Saīd Ḥawwā many commentators take the opinion of others. In the discussion of this paragraph Saīd Ḥawwā take the opinion of al-Alusi of the creation of Adam , Hawwa also the wisdom of creation from Adam's rib.

e. *Kalimah fi al-Siyaq.*

In this sub Saīd Ḥawwā explain the relationship contained in this paragraph. He said that the association between surah al-Nisa with Surah al-Baqarah is located on the first five verses called by Saīd Ḥawwā the *Maqta al-Tariqaini*. This *Maqta'* will be much discussed in this commentary.

f. *al - Fusul*

In some of the discussion may be necessary to add some chapters Saīd Ḥawwā used to explain what is not possible to be explained in the chapters that have been there, called the *al-Fusul* example is the discussion of surah Muqaddimah al-Baqarah , he added to this discussion by *fusul fi fawatih as-Suwar, fasl fi al-Huruf allati bada' biha ba'da as-Surah*.

Saīd Ḥawwā in this tafseer are taking the opinions of the commentators both contemporary commentators and interpreters of the Salaf Salaf among the many commentators take his opinion he is Ibnu Katsir and Ibn an- Nasafi.

The reason he took the second interpretation, the more the limitations of existing materials to him at the time writing this interpretation is when he in custody. This does not mean that Saīd Ḥawwā take potluck materials, because he has a reason for making this second interpretation, It can be seen at the end of the book Muqaddimah Tafsir, he says;

And instead of the results of my efforts to strengthen the first part I was holding on only two interpretations are interpretations and commentary Ibnu Kasir and Ibn al-Nasafi, not much existing materials when I was incarcerated when I started writing this commentary unless both this interpretation and both are well-known interpretation the first is the interpretation bil al-Ma'sur famous interpretation while the latter is superior in matters summarized in terms of ' itiqadiyyah and madzhabiyah. From this second interpretation sufficient to ma'na al - harfiyah in the book of God²⁵.

Aside from the two commentators Saïd Hâwwâ too many take the opinion of al - Alusi and Sayyid Qutb. Saïd Hâwwâ many commentators take from these two related problems with *muhasabah*²⁶.

C. Peace Terminology

1. Explanation of Peace

Peace is not the root of peace. Peace according to Indonesian Dictionary is an adjective which means there is no war, safe, peaceful, serene, harmonious, and no riots. The word gets peace and affixes *per-an*, peace, forming the noun the function an active process of peace building and conflict resolution. While peace with *ke-an* suffix, peace, forming a noun means a state of peaceful and safe life peacefully²⁷.

In social science has uncovered more knowledge about war than about peace. Thus, peace thinking has had a tendency to become utopian and to be oriented toward the future; it has been speculative and value contaminated rather than analytical and empirical. It is conceivable that this might change if research were to be focused more on peace than on war.

There is two concepts of peace should be distinguished in social science: negative peace, defined as the absence of organized violence between such major human groups as nations, but also between racial and ethnic groups because of the magnitude that can be reached by internal wars; and positive peace, defined as a pattern of cooperation and integration between major human groups. Absence of violence should not be confused with absence of conflict: violence may occur

²⁵ سعيد حوى. الأساس في التفسير المجلد الأول. ص 12

²⁶ سعيد حوى. الأساس في التفسير المجلد الثاني. ص 978

²⁷ Sugiono, Dendy dkk. *Kamus Besar Bahasa Indonesia Pusat Bahasa* Edisi Keempat, Jakarta: Gramedia Pustaka Utama. 2008. p. 330

without conflict, and conflict may be solved by means of nonviolent mechanisms²⁸.

Peace identically with non violence in other word peace can also take a positive meaning of well-being and fulfillment as goals of religious and social life. In ancient Greece the word for peace, *eiréné*, meant primarily the opposite of war, and even when personified as a goddess. *Eiréné* had no mythology and little cult. The Roman Pax was also a vague goddess, scarcely heard of before the age of Augustus and then taken as the representation of quiet at home and abroad. The Pax Romana expressed the absence of internal strife, although Seneca remarked that whole tribes and peoples had been forced to change their habitats. And in ancient Hebrew thought, peace (*shâlôm*) was not only the absence of war but well-being if not prosperity. A famous passage which appears twice in the Bible (Is. 2:2-4, Mi. 4:1—3) describes all nations going to Jerusalem to learn the divine law, beating their swords into plowshares and their spears into pruning hooks, abandoning their swords, and learning war no more. Micah adds that every man would sit under his vine and fig tree, an ideal picture of a small landholder in a tiny state between rival superpowers. In expectation of a better future the ideal Davidic king is called Prince of Peace, and his government is described as having boundless dominion and peace (Is. 9:6-7)²⁹.

Understanding peace, peace and peace can be distinguished in several ways, first, kind words. Peace is an adjective, peace and peace is a noun. Secondly, the function and meaning of the word. The word peace show information about the nature of individual and group conditions. Examples of Islam is known as a peaceful religion. The word peace in this example serves to form the meaning of information on the nature of a religion that is loaded with things that are related to the safe, serene and without contention. Furthermore, the word peace is a noun that serves up the meaning of a description of the situation. For example, heaven is a place of eternal peace. While the word peace in the form of a noun that serves to explain the process and an activity. Peace is more

²⁸ Johan Galtung. "Peace". International Encyclopedia of Social Science. David L. Sills (ed). V. 11. 1972. p. 487

²⁹ Geoffrey Parrinder. "Peace". *The Encyclopedia of Religion*. Mercia Eliade (ed). V. 11. 1993. p. 221

appropriately used to describe an individual or group effort to build and achieve peace.

Religion is one form of the mode of peace, as in the religious teachings found sacred aspects of life and happiness. Some mainstream such as Islam, Christianity, Judaism and Buddhism claim to existence as a mode of peace through the structure of knowledge and practice in life. Etymologically, peace contains diverse meanings. Term peace adapted to the construction of the language and traditions of its people. For example, German society has a term *Friede*, Bangladesh with *Shanti*, and Japan with *Heiwa*. Indonesian people use the term peace has often been interpreted as a condition of harmony, calm and peaceful. However, each region in Indonesia has different terms. People of Java familiar with the word harmony *rukun*, West Kalimantan, with new *baru sumangat* and others³⁰.

Practice peace is an attempt to manage conflicts of identity and interests. Practice peace means a condition of social relations marked by the absence of conflict, violence, misunderstanding and intolerance, if the practice of non-violence peace dialogue to become public for the public good character.

2. Perspective some scholars

Actually, the concept of peace building is formulated for the ultimate goal of creating positive peace. The concept of positive peace should be seen as an ideal goal will only be achieved in a very long time. The existence of dimensions of development and democracy does not in itself equate with democracy, peace building and development. The ultimate goal of peace building is a re-installation administration, reconstitution of the country, the restoration of social relations or a variety of indicators that, in principle, to provide opportunities for the development of the situation and the atmosphere into a better condition³¹.

Thus, peace building should be viewed as a process to deliver change for the consolidation of peace. This is reflected in the variety of circumstances that indicate proper functioning of government authorities along with a special institution set up to provide special services. As a result, peace building should be

³⁰ Imam Taufiq, *Konsep Perdamaian dalam Al-Quran (disertasi)*. Semarang. Pascasarjana Institut Agama Islam Walisongo. 2011. p. 34

³¹ Imam Taufiq, *Konsep Perdamaian*. 2011. p. 46

viewed in two contexts at once, namely as the real action that is intended to support and promote peace and as aggregative process. Aggregative process is applied to restoring the social structure (political, economic, social, cultural and psychological) through development in a broad sense, and thus includes democratization, development and sector reform security. The nature of the aggregate is also meant to underline that the success or failure of peace building is determined by a synergistic effect of concrete actions that occur at various stages and levels³².

Islam means peace run earnestly. Asghar Ali Engineer (1939-2013) said Islam seeks to spread high morality, where peace is the most important component. Indeed, the word Islam is derived from the root word s-l-m *salām* (peace). Islam means peace enforcement and subject to the will of God. Many Muslim named *Abdussalām*, the man of peace, which also means servant of God, because it is peaceful (*salām*)³³.

Hasan Hanafi peace divides into two parts. Internal peace is peace in the soul and external peace world peace. Peace in the soul means surrender completely to submit and sacrifice to Islam. Means that we surrender all to the will of the holy will of God, to obey His commands and implements his messages. Peace is not just words, but determination internally and externally action. Automatically to implement peace in the soul as a consequence of their natural world peace will be realized (external peace)³⁴.

According to the Prophet Muhammad, upon whom be peace, a believer is one with whom one can trust one's life and property. That is because Islam is a religion of peace. Al-Quran calls its way "the paths of peace" (5: 16). It describes reconciliation as the best policy (4: 128) and states quite plainly that God abhors disturbance of peace (2: 205)³⁵

³² Imam Taufiq, *Konsep Perdamaian*. 2011. p. 47

³³ Asghar Ali Engineer, *Liberalisasi Teologi Islam Membangun Teologi Damai dalam Islam*, Alenia Bentang Jendela Aksara, Yogyakarta, 2004. p. 192

³⁴ Hasan Hanafi, *Agama Kekerasan dan Islam Kontemporer*, Jendela, Yogyakarta, 2001, p. 140-155.

³⁵ Maulana Wahiduddin Khan, *Islam and Peace*. Goodword, New Delhi, 2008, p. 76.

Chapter III

Peace in the Quranic Terms

A. Peace in the Quranic Terms

Purpose of peace is go to after in paradise¹ and in the world we spread peace to people to get tranquility². This is way of live in Islam that peace as a part of important bone of Islam. There is many terms related to peace such as: *ṣulh* (الصلح³), *assalām* (السلام⁴), and *al-amnu* (الأمن⁵).

¹ وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (يونس: 25)

² The essence of peace is the tranquility, security in the soul. Among them is to build vertical harmony with God. The relationship between man and his God is direct, without intermediaries. When the servants of sin, repentance is accepted and forgiven directly by God. When servants do good, God gave him the reward doubled (QS. 6: 160). The human soul finally become peaceful, calm and confident, not volatile and are not gripped by fear.

Guarantee inner peace is not enough just to surrender to God, keeping the harmony relationship between the members is also needed to ensure the creation of calmness in social life. Each individual feels safe in the community who love him and are not hostile, to guarantee a state of life, property and family. (Imam Taufiq. *Konsep Perdamaian dalam Al-Quran* (disertasi). Semarang. Pascasarjana Institut Agama Islam Walisongo. 2011.p.92)

³ (صلح) الصَّلَاحُ ضِدُّ الْفَسَادِ صَلَحَ يَصْلُحُ وَيَصْلُحُ صَالِحًا وَصُلُوحًا. وَالْإِصْلَاحُ نَقِيضُ الْإِفْسَادِ. وَالصُّلْحُ تَصَالُحُ الْقَوْمِ بَيْنَهُمْ وَالصُّلْحُ السُّلْمُ. وَالاسْمُ الصُّلْحُ يَذْكَرُ وَيُؤْنَثُ وَأَصْلَحَ مَا بَيْنَهُمْ وَصَالَحَهُمْ مُصَالِحَةٌ وَصَالِحًا. وَصَلَاحٌ وَصَلَاحٌ مِنْ أَسْمَاءِ مَكَّةَ شَرَفَهَا اللَّهُ تَعَالَى يَجُوزُ أَنْ يَكُونَ مِنَ الصُّلْحِ لِقَوْلِهِ عَزَّ وَجَلَّ حَرَمًا آمِنًا وَيَجُوزُ أَنْ يَكُونَ مِنَ الصَّلَاحِ. (ابن منظور جمال الدين محمد بن مكرم الأنصاري. لسان العرب الجزء الثاني. بيروت: دار الكتب العلمية. 2005 ص 165)

⁴ قَالَ وَهَذَا هُوَ الْأَشْبَهُ بِالْقَضِيَّةِ فَإِنَّهُمْ لَمْ يُؤْخَذُوا عَنْ صُلْحٍ وَإِنَّمَا أُخِذُوا قَهْرًا أَسْلَمُوا أَنْفُسَهُمْ عَجْزًا وَلِلأُولَى وَجْهٌ وَذَلِكَ أَنَّهُمْ لَمْ يَجْرَ مَعَهُمْ حَرْبٌ إِنَّمَا لَمَّا عَجَزُوا عَنْ دَفْعِهِمْ أَوْ النِّجَارَةَ مِنْهُمْ رَضُوا أَنْ يُؤْخَذُوا أَسْرَى وَلَا يُقْتَلُوا فَكَأَنَّهُمْ قَدْ صَوَّلُوا عَلَى ذَلِكَ فَسُمِّيَ الْإِنْقِيَادُ صُلْحًا وَهُوَ السُّلْمُ. وَإِنَّمَا يَقَعُ الصَّلْحُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ بِاجْتِمَاعِ مَلْتِهِمْ. قَالَ سِلْمٌ قَالَ الْفِرَاءُ سِلْمٌ سَلَامٌ وَاحِدٌ. قَالَ وَمِنَ الْأَوَّلِ حَدِيثُ أَبِي قَتَادَةَ لَا تَيْتَنُكَ بِرَجُلٍ سَلِمَ أَيَّ أَسِيرٍ لِأَنَّهُ اسْتَسَلَّمَ وَانْقَادَ اسْتَسَلَّمَ أَيَّ انْقَادَ وَمِنَ الْحَدِيثِ أَسْلَمْتُ سَأَلَمَهَا اللَّهُ هُوَ مِنَ الْمُسَالَمَةِ وَتَرَكَ الْحَرْبَ وَيَحْتَمَلُ أَنْ يَكُونَ دَعَاءً وَإِجْبَارًا إِذَا دَعَاءَ لَهَا أَنْ يُسَالِمَهَا اللَّهُ وَلَا يَأْمُرُ بِجَرْبِهَا أَوْ أَحْبَرَ أَنَّ اللَّهَ قَدْ سَأَلَمَهَا وَمَنْعَ مِنْ حَرْبِهَا السَّلَامُ الْاسْتِسْلَامُ وَحِكْمِي السُّلْمُ السُّلْمُ الْاسْتِسْلَامُ وَضِدُّ الْحَرْبِ أَيْضًا ; قَالَ أَنَائِلُ إِنِّي سِلْمٌ لِأَهْلِكَ فَاقْبَلِي سِلْمِي. السُّلْمُ الْإِسْلَامُ. السُّلْمُ الْإِسْلَامُ السُّلْمُ الْاسْتِسْلَامُ وَالْإِنْقِيَادُ وَالْاسْتِسْلَامُ. (ابن منظور جمال الدين محمد بن مكرم الأنصاري. لسان العرب الجزء الأول. بيروت: دار الكتب العلمية. 2005 ص 263-274)

Three words that have a close correlation with the word peace. *Ṣulh* (الصلح⁶) became the most important words in this discussion. These words became the glue between *as-salām* (السلام⁷), and *al-amnu* (الأمن) with some emphasis records in each word.

The journey of moslem is to be a *khalīfatullāh fi al-arḍi* must keep security, peacefulness, safety in the world⁸. With this condition moslem each other can continue their live with peace in the secure place withouth any trouble. After that people can repairing and making peace each to other⁹.

B. Interpretation of *ṣulh* (الصلح), *assalām* (السلام), and *al-amnu* (الأمن)

B.1. Peace in word *ṣalaha*

Basically human being make out of order (*fasad*) in land and ocean. We can take a look anywhere that much damage in the world because of human being.

السلام بالكسر: المسالم و الصلح (مجد الدين محمد بن يعقوب الفيروزابادي. القاموس المحيط. بيروت: دار الكتب العلمية. 2013. ص. 255)

⁶ الأمان والأمانة بمعنى وقد أمنتُ فأنا أمينٌ وأمنتُ غيري من الأمان والأمان والأمن ضد الخوف والأمانة ضد الخيانة والإيمان ضد الكفر والإيمان بمعنى التصديق ضده التكذيب. (وإذ جعلنا البيت مثابة للناس وأماناً) قال أبو إسحق أراد ذا أمنٍ فهو أمينٌ وأمينٌ وأمين عن اللحياني ورجل أمينٌ وأمين بمعنى واحد. (ابن منظور جمال الدين محمد بن مكرم الأنصاري. لسان العرب الجزء السابع. بيروت: دار الكتب العلمية. 2005. ص 620-626)

⁷ الصلح بالضم السلم (مجد الدين محمد بن يعقوب الفيروزابادي. القاموس المحيط. بيروت: دار الكتب العلمية. 2013. ص. 255)

⁸ السلم بالكسر: المسالم و الصلح (مجد الدين محمد بن يعقوب الفيروزابادي. القاموس المحيط. بيروت: دار الكتب العلمية. 2013. ص. 255)

⁹ السلام في محيط الأسرة، والسلام في نفس الفرد، والسلام بين المسلمين و غير المسلمين ممن يعيشون في ظل الدولة المسلمة، والسلام بين العامل ورب العمل، والسلام بين الحاكم والمحكوم، وذلك لا يكون إلا إذا كانت كلمة الله هي الحاكمة. وكلمة الله حق وعدل. فالله عز وجل كلف كل إنسان أن يدخل في الإسلام ليحقق السلام في ذاته، وكلف المسلمين أن يخضع العالم لكلمة الله ليطمئنت به الأمم. (سعيد حوى. الأساس في التفسير المجلد الأول. القاهرة: دار السلام. 1999 ص 511)

⁹ لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاةِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا (114) (النساء)

In *ar-Rūm*: 41 there is explanation that world damaged by human being. Said Hawwa has opinion that *fasad* in that verses is polytheis (*shirk*) and in violation of God's law (*ma'ṣiat*)¹⁰. Beside that human being slant from *sharīa'tullāh*, *shirk* and *kufr*.

In other verses, human being make out of order (*fasad*) without unfeel that they do it. Moreover they said that they make a repairing in the wordl. That is damaged that human being not feel. *Al-Baqarah*: 11¹¹ Said Hawwa explain *fasād* is *kufr* and doing violation of God's law (*ma'ṣiat*) they are hypocrite. Hypocrite is *kufr* and doing violation of God's law (*ma'ṣiat*) and invite to do it.

In Islam make a repairing (*ishlāh*) from people, orphan people until small unit (family) God said in al-Quran¹². Here, *ishlāh* is important thing to do in the world. This is one way to make a peace in world. Moreover *aṣ-ṣulh* (الصلح) use in verses explain about avoidance between husband and wife (نَشُورًا أَوْ إِعْرَاضًا) more better to choose *aṣ-ṣulh* (الصلح)¹³.

Which includes the use of the word *ishlāh* and improving the quality of moral faith contained in *fiil madhi* in terms *ashlaha* (Qur'an, 6: 48, 54), term *ashlahū* (Qur'an, 2: 160). The use of the word *ishlāh* is in peace among human beings there are in *fiil madhi* in terms *ashlaha* (Qur'an, 42: 40), *fiil amr* in terms *ashlihū* (Qur'an, 4: 128). And the use of the word *ishlāh* is in the preservation of the natural environment are in *isim masdar* in terms *ishāhihā* (QS, 7: 56, 85)¹⁴.

B.1.A. Shulh verses

There is some words that the root of the word *shulh*, they are:

No	Term	Meaning
1.	<i>Shulh</i> (الصلح)	Peace, (re)conciliation, settlement, composition, compromise; peace (pol.), peacemaking, conclusion of

¹⁰ حوى, سعيد. الأساس في التفسير المجلد الثامن. القاهرة: دار السلام. 1999 ص 4282

¹¹ حوى, سعيد. الأساس في التفسير المجلد الأول. القاهرة: دار السلام. 1999 ص 71

¹² Term *ishlāh* (اصلاح) appear 7 times in surah *Al-Baqarah*: 220 and 228, *An-Nisā'*: 35 and 114, *Al-A'rāf*: 56 and 85 and *Hūd*: 88.

¹³ Term *ṣulh* (الصلح / صلحًا) appear 1 time in surah *An-Nisā'*:128.

¹⁴ Manar Sari Utami. Skripsi. *Ishlah dalam Al-Qur'an (Studi Tematik)*. Semarang: Fakultas Ushuluddin IAIN Walisongo. 2004. p. 83.

		peace
2.	<i>Ishlāh</i> (إصلاح ¹⁵)	Restoration, restitution, redressing, reparation; improvement, amelioration, betterment, mending, correction; reconstruction; reconditioning; repair; renovation; refurbishing; adjustment; settling; remedying, removal, elimination; restoration of order, establishment of peace, happiness and order, reformation, reform; reclamation, cultivation (of land); (re)conciliation, settlement, compromise, peacemaking (بين between)
3.	<i>Mushlih</i> (مصلح)	Peacemaker, conciliator; reformer, reformist; salt.
4.	<i>Shālihat</i> (الصالحات)	The good works, the good deeds
5.	<i>Shālih</i> (صالح)	Good, right, proper sound; thorough, substantial, downright, out-and-out, solid, virtuous, pious, devout, godly; usable, useful, practicable, serviceable, fitting, suitable, appropriate (ل for) ¹⁶

The Classification of Verses

Term Shulh in The Quran called 163 times spread over several verses, which is as follows:

1. Term *ashlaḥa* (اصْلَحَ) appear 7 times in surah Al-Baqarah: 182, Al-Māidah: 39, Al-An'ām: 48 and 54, Al-A'rāf: 35, Asy-syurā: 40 and Muḥammad: 2. And there is derivation from *ashlaḥa* (اصْلَحَ) with additional *alif tasniyyah* appear 1 time that is *ashlaḥā* (اصْلَحَا) in surah An-Nisā': 16, additional *nun jama' niswah ashlaḥnā* (اصْلَحْنَا) appear 1 time that is in surah Al-Anbiyā': 90 and additional *wawu jama' ashlaḥū* (اصْلَحُوا) appear 5 times in surah Al-

¹⁵ والإصلاح نقيض الإفساد والمصلحة الصلاح والمصلحة واحدة المصالح والاستصلاح نقيض الاستفساد وأصلح الشيء بعد فساده أقامه وأصلح الدابة أحسن إليها فصلحت وفي التهذيب تقول أصلحت إلى الدابة إذا أحسنت إليها (ابن منظور جمال الدين محمد بن مكرم الأنصاري. لسان العرب الجزء الثاني. بيروت: دار الكتب العلمية. 2005. ص 165)

¹⁶Hans Wehr. *A Dictionary of Modern Written Arabic*. New York: Spoken Language Service. 1976. p. 523

- Baqarah: 160, Ali Imrān: 89, An-Nisā': 146, An-Nakhl: 119 and An-Nūr: 5.
2. Term *shalaha* (صَلَح) appear 2 times in surah Ar-Ra'du: 23 dan Al-Mu'min: 8.
 3. Term *yushlihu* (يُصَلِّحُ) appear 3 times in surah Yūnūs: 81, Al-Ahzāb: 71 and Muhammad: 5. And there is derivation from *yushlihu* (يُصَلِّحُ) with additional *alif tasniyyah* appear 1 time that is *yushlihā* (يُصَلِّحَا) in An-Nisā':128, additional *wawu jama'* appear 2 times that is *yushlihūna* (يُصَلِّحُون) in surah Asy-syura:152, and An-Naml: 48. And additional *wawu jama'* appear 2 time that is *tushlihū* (تصلحوا) in surah Al-Baqarah:224 dan An-Nisā':129.
 4. Term *ashlih* (أَصْلِح) appear 2 times in surah Al-A'rāf: 142 and Al-Aḥqāf:15. Additional *wawu jama'* appear 3 times that is *ashlihū* (أَصْلِحُوا) in surah Al-Anfāl:1 and Al-Hujurāt: 9-10.
 5. Term *ishlāh* (اصلاح) appear 7 times in surah Al-Baqarah: 220 and 228, An-Nisā': 35 and 114, Al-A'rāf: 56 and 85 and Hūd: 88.
 6. Term *mushlih* (مُصَلِّح) appear 5 times in surah Al-Baqarah: 11 and 220, Al-A'rāf:170, Hūd: 117 and Al-Qashāsh:19.
 7. Term *ash-shalihāt* (الصَّالِحَات) appear 61 in Al-Baqarah 25, 82 and 277, Ali-Imrān:57, An-Nisā': 34, 57, 122, 173, Al-Māidah: 9, 93, 93, Al-A'rāf: 42, Yūnus: 4 and 9, 11 Hūd:11, 23, Ar-Ra'du: 29, Ibrāhīm: 23, Al-Isrā: 9, Al-Kahfi:2, 30, 46 and 107, Maryam: 76 and 96, Thāhā: 75 and 112, Al-Anbiyā':94, Al-Hajj: 14, 23, 50, 56, An-Nūr: 55, Asy-Syūra: 227, Al-Ankabūt:7, 9 and 58, Ar-Rūm:15 and 45, Luqmān: 8, As-Sajdah:19, Sabā': 4, Fathīr:7, Shad: 24 and 28, Al-Mu'min: 58, Asy-Syūra:22, 23 and 26, Al-Jatsiyah: 21 and 30, Muhammad: 2 and 12, Al-Fath: 29, Ath-Thalāq:11, Al-Insyiqāq: 25, Al-Burūj:11, At-Tīn: 6, Al-Bayyinah: 7 and Al-Ashr: 3.
 8. Term *shalih* (صَالِحًا / صَلَاح) appear 36 times in surah Al-Baqarah: 62, Al-Māidah:69, Al-A'rāf:189 and 190, At-Taubah:102 and 9:120, Hūd:46, An-Nakhl: 97, Al-Kahfi: 82, 88 and 110, Maryam:60, Thāhā:82, Al-Mu'minūn: 51 and 100, Al-Furqān:70 and 71, An-Naml: 19 and 45, Al-

Qashāsh: 67 and 80, Ar-Rūm: 44, As-Sajdah: 12, Al-Ahzāb: 31, Sabā':11 and 37, Fathīr: 10 and 37, Al-Mu'min: 40, Fushshilat: 33 and 46, Al-Jātsiyah: 15, Al-Ahqāf: 15, At-Taghābun: 9, Ath-Thalāq: 11 and At-Tahrīm: 4.

9. Term *Ash-Shalihina; shalihina; shalihuna* (الصَّالِحِينَ / الصَّالِحِينَ / الصَّالِحُونَ) appear 25 times in surah Al-Baqarah: 130, Ali-Imrān: 39, 46 and 114, An-Nisā': 69, Al-Māidah: 84, Al-An'ām: 85, Al-A'rāf:168 and 196, At-Taubah: 75, Yūsuf: 9 and 101, Al-Anbiyā': 72, 75 and 105, An-Nūr: 32, Asy-Syū'ara: 83, An-Naml: 19, Al-Qashāsh: 27, Al-Ankabūt: 27, Ash-Shāffāt: 100 and 112, Al-Munāfiqūn:10, Al-Qalam: 50 and Aj-Jin:11. [25]

10. Term *shalihaini* (صَالِحِينَ) appear 1 time in surah At-Tahrīm:10.

11. Term *shulh* (صُلْحًا / الصُّلْحُ) appear 1 time in surah An-Nisā':128.

All of the surah verses will be classified into two groups. They are Makkiyyah verses¹⁷ and Madaniyyah verses¹⁸. Like in tables below:

No.	Term	Makkiyyah
1.	<i>Ashlahā</i> (أَصْلَحَ)	Al-A'rāf: 35; Asy-syurā: 40;
2.	<i>Ashlahnā</i> (أَصْلَحْنَا)	Al-Anbiyā': 90
3.	<i>Ashlahū</i> (أَصْلَحُوا)	An-Nakhl: 119;
4.	<i>Shalahā</i> (صَلَحَ)	Ar-Ra'du: 23 and Al-Mu'min: 8.
5.	<i>Yushlihu</i> (يُصْلِحُ)	Yūnūs: 81
6.	<i>Yushlihā</i> (يُصْلِحَا)	-
7.	<i>Yushlihūna</i> (يُصْلِحُونُ)	Asy-syū'ara:152 and An-Naml: 48.
8.	<i>Tushlihū</i> (تَصْلِحُوا)	-
9.	<i>Ashlih</i> (أَصْلِحَ)	Al-A'rāf: 142
10.	<i>Ashlihū</i> (أَصْلِحُوا)	-
11.	<i>Ishlāh</i> (إِصْلَاح)	Hūd: 88; Al-A'rāf: 56 and 85.
12.	<i>Mushlih</i> (مُصْلِح)	Hūd: 117; Al-Qashāsh:19
13.	<i>ash-Shalihāt</i> (الصَّالِحَات)	Al-A'rāf: 42; Yūnus: 4 and 9; Hūd:11 and 23; Ar-Ra'du: 29, Ar-Ra'du: 29;

¹⁷القطان, مناع. مباحث في علوم القرآن. الرياض: منشورات العصر الحديث. 1990. ص 61

¹⁸القطان, مناع. مباحث في علوم القرآن. الرياض: منشورات العصر الحديث. 1990. ص 62

		Ibrāhīm: 23; Al-Isrā: 9; Al-Kahfi:2; 30; 46 and 107; Maryam: 76 and 96; Thāhā: 75 and 112; Al-Anbiyā': 94; Asy-Syū'ara: 227; Al-Ankabūt:7, 9 and 58; Ar-Rūm:15 and 45; Luqmān: 8; Sabā': 4; Fathīr:7; Shad: 24 and 28; Al-Mu'min: 58; Asy-Syūra:22; Al-Jatsiyah: 21 and 30; Al-Burūj:11; At-Tīn: 6; Al-Insyiqāq: 25;
14.	<i>Shalih</i> (صَالِح / صَالِحًا)	Hūd:46; Al-Kahfi: 82 and 88; Maryam:60; Thāhā:82; Al-Mu'minūn: 51 and 100; Al-Furqān:70 and 71; An-Naml: 19 and 45; Al-Qashāsh: 67 and 80; Ar-Rūm: 44; Sabā':11 and 37, Fathīr: 10 and 37; Al-Mu'min: 40; Fushshilat: 33 and 46;
15.	<i>Ash-Shalihina; shalihina; shalihuna</i> (الصَّالِحُونَ / صَالِحِينَ / الصَّالِحِينَ / الصَّالِحِينَ)	Al-An'am: 85; Al-A'rāf: 196; Yūsuf: 9 and 101; Al-Anbiyā': 72, 75 and 105; Asy-Syūra'ara: 83; An-Naml: 19; Al-Qashāsh: 27; Al-Ankabūt: 27; Ash-Shāffāt: 100 and 112; Aj-Jin:11;
16.	<i>Shalihaini</i> (صَالِحِينَ)	-
17.	<i>Shulh</i> (الصُّلْحُ / صُلْحًا)	-

No.	Term	Madaniyyah
1.	<i>Ashlahā</i> (اصْلَح)	Al-Baqarah: 182; Al-Māidah: 39; Al-An'am: 48 and 54; Muḥammad: 2 ¹⁹ .

¹⁹<829>ك .. أخرج ابن أبي حاتم عن ابن عباس في قوله: ﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ (1)﴾ قال هم أهل مكة نزلت فيهم: ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا﴾ قال هم الأنصار (جلال الدين أبي عبد الرحمن السيوطي. لباب النقول في أسباب النزول. الطبعة الأولى. بيروت: مؤسسة الكتب الثقافية. 2002. ص. 234).

2.	<i>Ashlahā</i> (أصلحًا)	An-Nisā': 16.
3.	<i>Ashlahū</i> (أصلحوا)	Al-Baqarah: 160; Ali Imrān: 89; An-Nisā': 146; An-Nūr: 5.
4.	<i>Shalahā</i> (صلح)	-
5.	<i>Yushlihu</i> (يُصلِح)	Al-Ahzāb: 71; Muhammad: 5
6.	<i>Yushlihā</i> (يُصلِحًا)	An-Nisā': 128
7.	<i>Yushlihūna</i> (يُصلِحُون)	-
8.	<i>Tushlihū</i> (تصلحوا)	Al-Baqarah: 224 and An-Nisā': 129.
9.	<i>Ashlih</i> (أصلِح)	Al-Ahqāf: 15
10.	<i>Ashlihū</i> (أصلِحُوا)	Al-Anfāl: 1; Al-Hujurat: 9 ²⁰ and 10.
11.	<i>Ishlāh</i> (اصلاح)	Al-Baqarah: 220 ²¹ and 228 ²² ; An-Nisā': 35 and 114;
12.	<i>Mushlih</i> (مُصلِح)	Al-Baqarah: 11 and 220; Al-A'rāf: 170;
13.	<i>ash-Shalihāt</i> (الصَّالِحَات)	Al-Baqarah 25; 82; 277; Ali-Imrān: 57, An-Nisā': 34, 57, 122, 173, Al-Māidah:

²⁰ <852> .. أخرج الشيخان عن أنس أن النبي صلى الله عليه وسلم ركب حمارا وانطلق إلى عبد الله بن أبي فقال: "إليك عني" فو الله وقد أذاني نتن حمارك فقال رجل من الأنصار: والله لحمارك أطيب ريحا منك فغضب لعبد الله رجل من قومه وغضب لكل واحد منهما أصحابه فكان بينهم ضرب بالجردي والأيدي والنعال فزلت فيهم: (وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا) (جلال الدين أبي عبد الرحمن السيوطي. لباب النقول في أسباب التزول. الطبعة الأولى. بيروت: مؤسسة الكتب الثقافية. 2002. ص. 241).

²¹ إنطلق من كان عنده يتيم فعزل طعامه وشرابه من شرابه فجعل يفضل له الشيء من طعامه فيحبس له حتى يأكله أو يفسد، فاشتد ذلك عليهم فذكروا ذلك لرسول الله صلى الله عليه وسلم فأنزل الله (وَيَسْأَلُونَكَ عَنِ الْيَتَامَى) (جلال الدين أبي عبد الرحمن السيوطي. لباب النقول في أسباب التزول. الطبعة الأولى. بيروت: مؤسسة الكتب الثقافية. 2002. ص. 42).

²² <144> أخرج أبو داود وابن أبي حاتم عن أسماء بنت يزيد بن السكن الأنصارية قالت: طلقت على عهد رسول الله صلى الله عليه وسلم ولم يكن للمطلقة عدة فأنزل الله العدة للطلاق (وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ) (جلال الدين أبي عبد الرحمن السيوطي. لباب النقول في أسباب التزول. الطبعة الأولى. بيروت: مؤسسة الكتب الثقافية. 2002. ص. 45)

		9, 93, Al-Hajj: 14, 23, 50, 56, An-Nūr: 55, As-Sajdah:19; Asy-Syūra: 23 ²³ and 26; Muhammad: 2 and 12; Al-Fath: 29; Ath-Thalāq:11; Al-Bayyinah: 7; Al-Ashr: 3;
14.	<i>Shaliḥ</i> (صَالِحٌ / صَالِحًا)	Al-Baqarah: 62; Al-Māidah:69; Al-A'rāf:189 and 190; At- Taubah:102 and 120; An-Nakhl: 97; Al-Kahfi: 110; As-Sajdah: 12; Al-Ahzāb: 31; Al-Jātsiyah: 15, Al-Ahqāf: 15; At-Taghābun: 9; Ath-Thalāq: 11; At-Tahrīm: 4;
15.	<i>Ash-Shaliḥina; shaliḥina; shaliḥuna</i> (الصَّالِحُونَ / صَالِحِينَ / الصَّالِحِينَ)	Al-Baqarah: 130; Ali-Imrān: 39, 46 and 114; An-Nisā': 69; Al-Māidah: 84; Al-A'rāf:168; At- Taubah: 75; An-Nūr: 32; Al-Munāfiqūn:10; Al-Qalam: 50;
16.	<i>Shaliḥaini</i> (صَالِحِينَ)	At-Tahrīm:10.
17.	<i>Shulḥ</i> (الصُّلْحُ / صُلْحًا)	An-Nisā':128;

A.1. Meaning of Peace in *shalaha* verses.

Broadly, speaking *shalaha* verses contained of exposure can be categorized into three parts. Which includes the use of the word *ishlāḥ* and improving the quality of moral faith. Second the use of the word *ishlāḥ* is in peace among human beings and the use of the word *ishlāḥ* is in the preservation of the natural environment²⁴.

1. Improving the quality of moral faith

²³<806> وأخرج الطبراني بسند فيه ضعف عن ابن عباس قال: قالت الأنصار لو جمعنا لرسول الله صلى الله عليه وسلم مالا فأنزل الله: (قُلْ لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى) (جلال الدين أبي عبد الرحمن السيوطي. لباب النقول في أسباب النزول. الطبعة الأولى. بيروت: مؤسسة الكتب الثقافية. 2002. ص. 227).

²⁴ Manar Sari Utami. Skripsi. *Ishlah dalam Al-Qur'an (Studi Tematik)*. Semarang: Fakultas Ushuluddin IAIN Walisongo. 2004. p. 83.

From verses in chapter III tell about *shalih*²⁵ and *iman*²⁶ this is strongest relationship binds both together into an inseparable unit. Just as the shadow follow the form, wherever there is iman there are shālihāt or, “good work”, so much so that we may almost feel justified defining the former in the terms of the latter, and the latter in terms of the former²⁷.

Not just faith and good deeds alone even when we do evil and repent because God will forgive our ignorance²⁸. Said Hawwa give interpretation about (كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ) with (وَأَصْلَحَ) that repent. He also give *munasabah* (مُنَاسَبَةُ) with the Hadith about God right to his servant is to worship to Him and do not be polytheists and if his servant do that thing God do not torture to his servant²⁹.

In the first explanation about *shalaha* in verses al-A'raf: 7³⁰ that in general people (*bani Adam*) to make righteous and mend (their lives) so shall be no fear nor shall they grieve. According to Said Hawwa this verses have similar meaning with al-Baqarah: 38³¹ also this verses completed the story about Adam in al-Baqarah: 38³².

In general after we compile verses about *shalaha* (وَأَصْلَحَ) there is step by step according to makkiyyah and madaniyyah verses. From makkiyyah verses Al-A'raf: 35³³; Asy-syurā: 40³⁴; and madaniyyah verses Al-Baqarah: 182³⁵; Al-

²⁵ Term *ash-shalihāt* (الصَّالِحَاتِ) appear 61 times.

²⁶ Term *āmanu* (آمَنُوا) appear 255 times.

²⁷ Toshihiko Izutsu. *Ethico Religious Concepts In The Qur'an*. Montreal: McGill University Press. 1966.p.204

²⁸ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ (54) (الأنعام)

²⁹ سعيد حوى. الأساس في التفسير المجلد الثالث. القاهرة: دار السلام. 1999 ص 1647

³⁰ يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (35)

³¹ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(38)

³² وهي المعاني نفسها التي ختمت بها قصة آدم في سورة البقرة. وهذا يؤكد أن محور سورة

الأعراف هو ما ذكرنا من سورة البقرة. (سعيد حوى. الأساس في التفسير المجلد الرابع. القاهرة: دار السلام.

1999 ص 1894)

³³ سعيد حوى. الأساس في التفسير المجلد الرابع. القاهرة: دار السلام. 1999 ص 1862

Māidah: 39³⁶; Al-An'ām: 48³⁷ and 54; Muḥammad: 2³⁸. First verses (Al-A'rāf: 35) use (يَا بَنِي آدَمَ) to spoke general people and the last verses Muḥammad: 2 to spoke in spesific term (الَّذِينَ آمَنُوا). From here we can know that (وَأَصْلَحَ) to general people.

2. Peace Among Human Beings

Family to be important discussion in al-Qur'an³⁹ begin from distribution of inheritance, law of family until marriage. We must fulfill between right and obligation in family (merriage couple) to make a peace in family. Al-Quran said:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ (النساء:19)⁴⁰

³⁴ سعيد حوى. الأساس في التفسير المجلد التاسع. القاهرة: دار السلام. 1999 ص 5090
³⁵ قال القرطبي في قوله تعالى (فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ) (الخطاب لجميع المسلمين. قيل لهم: إن خفتن من موص ميلا في الوصية، وعدولا إلى زوج ابنته، لينصرف المال إلى ابنته، أو إلى ابن ابنة، والغرض ان ينصرف المال إلى ابنة، أو أوصى لعبيد وترك القريب، فبادروا إلى السعي في الإصلاح بينهم. وإذا وقع الصلح سقط الإثم عن المصلح والإصلاح فرض على الكفاية. فإذا قام أحدهم به سقط الإثم على الباقي، وإن لم يفعلوا أثم الكل) أي ممن يعلم (سعيد حوى. الأساس في التفسير المجلد الأول. القاهرة: دار السلام. 1999 ص 406)

³⁶ سعيد حوى. الأساس في التفسير المجلد الثالث. القاهرة: دار السلام. 1999 ص 1376
³⁷ (فَمَنْ آمَنَ وَأَصْلَحَ) أي: فمن أمن قلبه بما جاؤا به، واصلح عمله بإتباعه إياهم. (سعيد حوى. الأساس في التفسير المجلد الثالث. القاهرة: دار السلام. 1999 ص 1635)
³⁸ (كَفَرَتْ عَنْهُمْ سَيِّئَاتِهِمْ) أي ستر بإيمانهم وعملهم الصالح ما كان منهم من الكفر والمعاصي لرجوعهم عنها وتوبتهم (وَأَصْلَحَ بِالْهَمِّ) أي: وأصلح حالهم وشأنهم بالتوفيق في أمور الدين، وبالتسليط على الدنيا بما أعطاهم من النصرة والتأييد (سعيد حوى. الأساس في التفسير المجلد التاسع. القاهرة: دار السلام. 1999 ص 5300)

³⁹ (يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا) أي: قوا أنفسكم بترك المعاصي، وفعل الطاعة، وأهليكم بأن تأخذهم به أنفسكم نارا (وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (6) التحريم (سعيد حوى. الأساس في التفسير المجلد العاشر. القاهرة: دار السلام. 1999 ص 6003)

⁴⁰ (وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ) في البيتوتة، والنفقة، والإجمال في القول، والملاطفة، والمداعبة و بسط الوجه، والتودد، والمؤانسة (سعيد حوى. الأساس في التفسير المجلد الثاني. القاهرة: دار السلام. 1999 ص 1025)

“on the contrary live with them on a footing of kindness and equity”
(An-Nisā: 19)

Ma'rūf build from norm tradition in society. Toshihiko commentary *ma'rūf* means literally “known” what is regarded as known and familiar and therefore also socially approved⁴¹. Relationship between husband and wife is balance. The wife has the right to a husband who either owned by the husband over the wife must be implemented in a way that *ma'rūf*.

But on the way there are ups and downs of marriage, resulting *syiqāq*⁴² or *nusyūz*⁴³. al-Qur'an provide the best solution in this case.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا
إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا (النساء: 35)

If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things.
(An-Nisā': 35)

There is *hakam*⁴⁴ who have a duty to reconcile between husband and wife. To be a couple again and there is no diforce between both of them. And the other case peace is a good solution if *nusyūz* happen in family.

⁴¹ Toshihiko Izutsu. *Ethico Religious Concepts In The Qur'an*. Montreal: McGill University Press. 1966. p.213

⁴² الشقاق: العداوة والخلاف. (سعيد حوى). الأساس في التفسير المجلد الثاني. القاهرة: دار السلام.

1999 ص 1054)

⁴³ النشوز: أن يتجافى عنها بأن يمنها نفسه ونفقتة, وأن يؤذيها بسب أو ضرب (سعيد حوى).

الأساس في التفسير المجلد الثاني. القاهرة: دار السلام. 1999 ص 1194)

⁴⁴ (فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا) أي: فابعثوا من أهله رجلا يصلح للحكومة

والإصلاح بينهما, وابعثوا من أهلها رجلا كذلك. وإنما كان بعث الحكمين من أهلها, لأن الأقارب أعراف
بيواطن الأحوال وأطلب للإصلاح, ونفوس الزوجين أسكن إليهم, فيبرزان ما في ضمائرهما من الحب والبغض
وإرادة الصلحة والفرقة. (سعيد حوى). الأساس في التفسير المجلد الثاني. القاهرة: دار السلام. 1999 ص

1054)

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (النساء: 128)^{٤٥}

If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do. (An-Nisā': 128)

Allah guide us to be a good man and good people begin from the family.

The goal from (الصُّلْحُ) in family can applicate in our society not only in family.

Allah said in (Ar-Rūm: 21).

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (الروم: 21)

And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect. (Ar-Rum: 21)

From this verses we know that goal from (الصُّلْحُ) in family is dwell in tranquillity (رحمة) and mercy between your (hearts) (مودة) and love (سكينة).

In Islam there is triagle of Islam (Islam, Iman and Ihsan⁴⁷). A good moslem must have that triagle in his heart. This is pre-condition to be *muṣliḥ* so

^{٤٥} (فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا) أي: فلا إثم عليهما أن يتصالحا، وذلك بأن تطيب له نفسا عن القسمة، أو عن بعضها، أو تهب له بعض المهر أو كله أو النفقة. (والصُّلْحُ خَيْرٌ) أي: من الفرقة والنشوز، أو من الخصومة في كل شيء. أو المعنى كما أن الخصومة شر من الشرور، فإن الصلح خير من الخيور. يروي ابن كثير الحديث الذي رواه أبو داود: "أبغض الحلال إلى الله الطلاق" (سعيد حوى. الأساس في التفسير المجلد الثاني. القاهرة: دار السلام. 1999 ص 1194)

^{٤٦} (وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً) قال النسفي: التواد والتراحم بسبب الزواج، وعن الحسن: المودة كناية عن الجاع والرحمة كناية عن الولد وقيل: المودة للشابة والرحمة للعجوز. وقيل المودة والرحمة من الله. والفرك من الشيطان: بغض المرأة زوجها، وبغض الزوج المرأة (سعيد حوى. الأساس في التفسير المجلد الثامن. القاهرة: دار السلام. 1999 ص 4266)

^{٤٧} قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَيَّ رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيَّ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنْ

need a strategi to get peace with *al-iṣlah*. This strategy consists of *syūra*, *urf*, *afw* and *ḥikmah*. Relationship between *iṣlah*, *muṣlah ilahi*, and *muṣlih* as a continuity relationship to make a peace. This is like a triangle of peace⁴⁸.

3. The preservation of the natural environment

Maintaining good relations is not only done to God only relation between human beings should also be maintained properly. As well as maintain the life to preserve the natural environment. This is our part to keep our survival in this world.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ (الأعراف: 56)

56. Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing [in your hearts]: for the Mercy of Allah is [always] near to those who do good (Al-A'raf: 56)

Because if we repeat vandalism after doing good then that will happen worse to sevant. In other word with immoral after obedient or with envious after *tawhid* or *dholim* after justice or cancel shari'a after building it. Still in Al-A'raf 85 said:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ (الأعراف: 85)

85.and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith. (Al-A'raf: 85)

الإِسْلَامُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ صَدَقْتَ قَالَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ فَأَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ صَدَقْتَ قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ فَأَخْبِرْنِي عَنِ أَمَارَتِهَا قَالَ أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ قَالَ ثُمَّ أَنْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ (صحيح مسلم المجلد الأول في بيان الإسلام والإيمان والإحسان ص 87 في مكتبة الشاملة الإصدار 3.5)

⁴⁸ Imam Taufiq. *Konsep Perdamaian dalam Al-Quran (disertasi)*. Semarang. Pascasarjana Institut Agama Islam Walisongo. 2011. p. 109

In this verses also remember to us do not make mischief on the earth after being repaired by the makers of the goodness (the Prophets and Saints).

B.2. Peace in word *Sālām*

Every religion teach to their follower to make a peace in the world including Islam. Islam that means salam advice to keep harmony among society. Islam not only guide us into here after but open up in social problem. Reconciliation is agreement between individu and society to perform God's law as manifestation from universal peace not only based on force to do nothing.

Before Islam came to Arab, Jahaliyyah society have habitual of blessing each to others. After Muhammad spread *risatullah* this habitual be continued with change *assalamu alaikum*⁴⁹. Islam teach us from meet between moslems until we meet our God. In the paradise we have salute from God⁵⁰. In other word Islam guide us from small to big thing, trifling to importance, privite to nation state.

There is some words that the root of the word salam, they are:

No	Term	Meaning
1.	Assilmu (السلام)	m. and f. peace;
2.	Assalama (السلام)	Forward buying, (Isl. Law); a variety of acacia.
3.	Al-islamu (الإسلام)	Submission, resignation, reconciliation, (to the will of God); - (الإسلام) the religion of Islam; the area of Islam; the Muslims
4.	Taslim (تسليم)	Handing over, turning over; presentation; extradition; surrender (of s.th.); delivery (com.; of mail); submission, surrender, capitulation; salutation; greeting; concession, admission; assent, consent (ب to), acceptance, approval,

⁴⁹ Pada masa jahiliyyah, masyarakatnya bila bertemu saling mengucapkan salam, antara lain dengan mengatakan (حيك الله) hayyaka Allah, yakni semoga Allah menganugerahkan kehidupan yang layak untukmu. Karena itu, kata tahiyah secara umum dipahami dalam arti mengucapkan salam. Islam datang mengajarkan salam bukan dengan (حيك الله) hayyaka Allah atau (أنعم صباحا) an'im shobahan/selamat pagi atau (أنعم مساء) an'im masa'an/selamat sore, tetapi yang diajarkannya adalah (السلام عليكم) assalamu alaikum, bahkan kalimat inilah yang diucapkan kepada mereka yang beriman dan memperoleh anugerah-Nya, dalam firman-Nya: Yasin 36: 58. (M. Quraish Shihab. *Tafsir Al-Mishbah Pesan, Kesan dan Keserasian al-Qur'an volume 9*. Jakarta: Penerbit Lentera Hati. 2011. p. 167)

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ (الرعد: 24)

		condonation, unquestioning recognition (ب of)
5.	Musallamatun (مسلمة)	Musallam (مسلم) Unimpaired, intact, unblemished, flawless, (also مسلم به), accepted, uncontested, incontestable, indisputable, incontrovertible,
6.	Assalam (السلام)	Soundness, unimpairedness, intactness, well-being; peace, peacefulness, safety, security, - (pl. at) greering, salutation, salute, military salute; national anthem; (دار السلام): paradise
7.	Sullaman (سُلْمًا)	Ladder; (flight of) stairs, stair oase; stair; step; running board; (mus.) scale; means; instrument, tool (fig.)
8.	Assalmi (السلم)	Peace
9.	Salim (سليم)	Safe, secure, free (من from); unimpaired, undamaged, unhurt, sound, intact, complete, perfect, whole, integral, faultless, flawless; well, safe and sound; safe healty; sane; (unphemistically) seriously injured or damaged, on the verge of ruin
10.	Istislam (إستسلام) Mustaslim (مستسلم)	Surrender, capitulation, submission, resignation, self- surrender. Mustaslim (مستسلم) is the guy
11.	Muslim (مسلم)	Muslim
12.	Salim (سالم)	Safe, secure, free (من from); unimpaired, unblemished, faultless, flawless, undamaged, unhurt, intact, safe and sound, safe; sound, healthy; whole, perfect, complete, integral, ⁵¹

Term salam in The Quran called 157⁵² times spread over several verses, which is as follows:

⁵¹ Hans Wehr. *A Dictionary of Modern Written Arabic*. New York: Spoken Language Service. 1976. p. 426

⁵² The word *Salam* appears in the Quran 157 times: noun 79 times, adjective 50 times and verb 28 times. Since adjectives are noun, the word is uses as noun 129 times and as a verb 28

1. Term *aslama* (أَسْلَمَ) appear 5 times in surah Al-Baqarah: 112, Ali-Imrān: 83, An-Nisā':125, Al-An'ām: 14 and Al-Jin: 14. Additional with *ta' mutakallim wahdah aslamtu* (أَسْلَمْتُ) appear 3 times in Al-Baqarah: 131, Ali Imrān: 20, and An-Naml: 44. Additional with *nun jama' aslamna* (أَسْلَمْنَا) appear 1 time in Al-Hujurat: 14. Additional with *alif tasniyyah aslamā* (أَسْلَمَا) appear 1 time in Ash-Shāffāt: 103.
2. Term *sallama* (سَلَّمَ) appear 1 times in surah Al-Anfāl: 43.
3. Term *aslamū* (أَسْلَمُوا) appear 3 times in surah Ali Imrān: 20, Al-Māidah: 44 and Al- Hujurāt: 17. [3]
4. Term *aaslamtum* (أَأَسْلَمْتُمْ) appear 1 time in surah Ali Imrān: 20.
5. Term *yusallimu* (يُسَلِّمُ) appear 1 time in surah An-Nisā': 65.
6. Term *tusallimū* (تُسَلِّمُوا) appear 1 time in surah An-Nisā': 65.
7. Term *tuslimūna* (تُسَلِّمُونَ) appear 1 time in surah An-Nisā': 65.
8. Term *yuslimūna* (يُسَلِّمُونَ) appear 1 time in surah Al-Fath: 16.
9. Term *yuslim* (يُسَلِّمُ) appear 1 time in surah Luqmān: 22.
10. Term *aslim* (أَسْلِمَ) appear 1 time in surah Al-Mu'min: 66.
11. Term *nuslima* (نُسَلِّمُ) appear 1 time in surah Al-An'am: 71.
12. Term *sallimū* (سَلَّمُوا) appear 2 times in surah An-Nūr: 61 and Al-Ahzāb: 56.
13. Term *aslim* (أَسْلِمَ) appear 1 time in surah Al-Baqarah:131.
14. Term *asllimū* (أَسْلَمُوا) appear 2 times in surah Al-Hajj: 34 and Az-Zumar: 34.
15. Term *assilmu* (السَّلْمُ⁵³) appear 1 time in surah Al-Baqarah: 208.
16. Term *asllama* (السَّلْمَ) appear 4 times in surah An-Nisā': 90 and 91, An-Nakhl: 28 and 87.

times. 26 times out of the 157 usages of the root are not related directly to peace such as: (1) musallamah which means sound, free of defects and imperfections (one time) (2: 128) (2) the same word means delivered to, given to, like the legal compensation (twice) (4: 92) (3) taslim means the acceptance by the full faith (thrice) (4: 65; 33: 22; 33: 56) (4) *Mustaslimun* means the delivery of a decision for non-believers (one time) (37: 26) (5) *sullam* means stairs (twice) (22: 38; 6: 35) (6) Sulaiman means Solomon (seventeen times) (2: 102; 2: 102; 4:163; 6: 84; 21: 78; 21: 79; 21: 8; 27: 15; 27: 16; 27: 17; 27: 18; 27: 30; 27: 36; 27: 44; 34: 12; 38: 30; 38: 34) (Asghar, Ali Engineer, dkk (ed. Azhar Arsyad dkk). *Islam dan Perdamaian Global*. Yogyakarta: Madyan Press. 2002. p. 246)

⁵³ السلم بالكسر: المسالم و الصلح (محمد الدين محمد بن يعقوب الفيروزابادي. القاموس المحيط.

بيروت: دار الكتب العلمية. 2013. ص. 255)

17. Term *al-islāmu* (الإِسْلَامُ) appear 7 times in surah Ali Imrān: 19 and 85, Al-Mā'idah: 3, Al-An'ām: 125, At-Taubah: 74, Az-Zumar : 22, Al-Hujurat: 17, Ash-Shaf: 7.
18. Term *taslīmān* (تَسْلِيمًا) appear 3 times in surah An-Nisa 4: 65, Al-Ahzab 22 and 56.
19. Term *musallamatun* (مُسَلَّمَةٌ) appear 3 times in surah Al-Baqarah: 173, An-Nisa: 92 and 92.
20. Term *as-salāmu* (السَّلَامُ) appear 42 times in surah An-Nisā: 94, Al-Maidāh: 16, Al-An'ām: 54 and 127, Al-A'raf: 46, Yunus: 10 and 25, Hūd: 48, 69 and 69, Ar-Ra'du: 24, Ibrahim: 23, Al-Hijr: 46 and 52, An-Nakhl: 32, Maryam: 15, 33, 47 and 62, Thāhā: 47, Al-Anbiyā': 69, Al-Furqān: 63 and 75, Al-Furqan: 75, An-Naml: 59, Al-Qashash: 55, Al-Ahzāb: 44, Yāsin: 58, Ash-Shaffāt: 79, 109, 120, 130 and 181, Az-Zumar: 29 and 73, Az-Zukhruf: 89, Qaf: 34, Adz-Dzāriyyāt: 25 and 25, Al-Wāqī'ah: 26 and 26, Al-Hasyr: 23 and Al-Qadar: 5.
21. Term *sullamān* (سُلَّمًا) appear 2 times in surah Al-An'ām: 35 and Ath-Thūr: 38.
22. Term *assalmi* (السَّلْمِ) appear 2 times in surah Al-Anfāl: 61 and Muhammad: 35.
23. Term *salīmīn* (سَلِيمٍ) appear 2 times in surah Asy-Syua'rā': 89 and Ash-Shaffat: 84.
24. Term *mustaslimūn* (مُسْتَسْلِمُونَ) appear 1 time in surah Ash-Shaffāt: 26.
25. Term *al-muslimīn* (المُسْلِمِينَ) appear 11 times in surah Al-An'ām: 163, Yūnus: 72 and 90, An-Nakhl: 89 and 102, Al-Ahzāb: 25, Fushshilat: 33, Al-Ahqāf: 15, Adz-Dzāriyyāt: 36, Al-Qalam: 55, Aj-Jin: 72.
26. Term *muslimīn* (مُسْلِمِينَ) appear 9 times in surah Al-A'rāf: 126, Yunus: 84, Al-Hijr: 2, Al-Hajj: 78, An-Naml: 31, 38 and 42, Az-Zumar: 12, Az-Zukhruf: 69.
27. Term *muslimūna* (مُسْلِمُونَ) appear 17 times in surah Al-Baqarah: 132, 133 and 136, Ali Imrān: 52, 64, 80, 84 and 102, Al-Mā'idah: 11, Hūd: 14, Al-Anbiyā': 108, An-Naml: 81, An-Naml: 91, Al-Qashash: 53, Al-Ankabut: 46, Ar-Rūm: 53 and Aj-Jin: 14.

28. Term *sālimūn* (سَالِمُونَ) appear 1 time in surah Al-Qalam: 43.
29. Term *muslimāt* (مُسْلِمَات) appear 2 times in surah Al-Ahzab: 35 and At-Tahrīm: 5.
30. Term *muslimaini* (مُسْلِمَيْنِ) appear 1 time in surah Al-Baqarah: 128.
31. Term *muslimatun* (مُسْلِمَةٌ) appear 1 time in surah Al-Baqarah: 128.
32. Term *muslimān* (مُسْلِمًا) appear 2 times in surah Ali Imran: 67 and Yusuf: 101.

All of the surah verses will be classified into two groups. They are Makkiyyah verses and Madaniyyah verses. Like in tables below:

No.	Term	Makkiyyah
1.	<i>Aslama</i> (أَسْلَمَ)	Al-An'ām: 14 and Al-Jin: 14;
2.	<i>Aslamtu</i> (أَسْلَمْتُ)	An-Naml: 44;
3.	<i>Aslamna</i> (أَسْلَمْنَا)	-
4.	<i>Aslamā</i> (أَسْلَمَا)	Ash-Shāffāt: 103
5.	<i>Sallama</i> (سَلَّمَ)	-
6.	<i>Aslamū</i> (أَسْلَمُوا)	-
7.	<i>Aaslamtum</i> (أَأَسْلَمْتُمْ)	-
8.	<i>Yusallimu</i> (يُسَلِّمُ)	-
9.	<i>Tusallimū</i> (تُسَلِّمُوا)	-
10.	<i>Tuslimūna</i> (تُسَلِّمُونَ)	-
11.	<i>Yuslimūna</i> (يُسَلِّمُونَ)	-
12.	<i>Yuslim</i> (يُسَلِّمُ)	Luqmān: 22
13.	<i>Aslim</i> (أَسْلِمَ)	Al-Mu'min: 66
14.	<i>Nuslima</i> (نُسَلِّمُ)	Al-An'am: 71
15.	<i>Sallimū</i> (سَلَّمُوا)	-
16.	<i>Aslim</i> (أَسْلِمُ)	-
17.	<i>Asllimū</i> (أَسْلِمُوا)	Az-Zumar: 34
18.	<i>Assilmu</i> (السَّلْمُ)	-
19.	<i>as-Salama</i> (السَّلَام)	An-Nakhl: 28
20.	<i>al-Islāmu</i> (الإِسْلَامُ)	Al- An'ām: 125; Az-Zumar : 22,

21.	<i>Taslimān</i> (تَسْلِيمًا)	-
22.	<i>Musallamatun</i> (مُسَلِّمَةٌ)	-
23.	<i>as-Salāmu</i> (السَّلَامُ)	Al-An'ām: 54 and 127; Yunus:10 and 25; Hūd: 48,69 and 69; Ar-Ra'du: 24; Ibrahim: 23; Al-Hijr: 46 and 52; An-Nakhl: 32; Maryam: 15, 33, 47 and 62; Thāhā: 47; Al-Anbiyā': 69; Al-Furqān: 63 and 75; An-Naml: 59; Al-Qashash: 55; Yāsin: 58; Ash-Shāffāt: 79, 109, 120, 130 and 181; Az-Zumar: 29 and 73; Az-Zukhruf: 89; Qaf: 34; Adz-Dzāriyāt: 25 and 25; Al-Wāqi'ah: 26, 26 and 91; and Al-Qadar: 5.
24.	<i>Sullamān</i> (سُلَّمًا)	Al-An'ām: 35 and Ath-Thūr: 38
25.	<i>As-Salmi</i> (السَّلْمِ)	-
26.	<i>Salīmin</i> (سَلِيمِ)	Asy-Syua'rā': 89 and Ash-Shaffat: 84.
27.	<i>Mustaslimūn</i> (مُسْتَسْلِمُونَ)	Ash-Shaffāt: 26.
28.	<i>al-Muslimīn</i> (الْمُسْلِمِينَ)	Al-An'ām: 163; Yūnus: 72 and 90; Fushshilat: 33; Adz-Dzāriyāt: 36; Al-Qalam: 55; Aj-Jin: 72
29.	<i>Sālimūn</i> (سَالِمُونَ)	Al-Qalam: 43
30.	<i>Muslimāt</i> (مُسْلِمَات)	-
31.	<i>Muslimaini</i> (مُسْلِمَيْنِ)	-
32.	<i>Muslimatun</i> (مُسْلِمَةٌ)	-
33.	<i>Muslimān</i> (مُسْلِمًا)	Yusuf: 101

No.	Term	Madaniyyah
1.	<i>Aslama</i> (أَسْلَمَ)	Al-Baqarah: 112; Ali-Imrān: 83; An-Nisā':125
2.	<i>Aslamtu</i> (أَسْلَمْتُ)	Al-Baqarah: 131; Ali Imrān: 20;
3.	<i>Aslamna</i> (أَسْلَمْنَا)	Al-Hujurat: 14
4.	<i>Aslamā</i> (أَسْلَمًا)	-
5.	<i>Sallama</i> (سَلَّمَ)	Al-Anfāl: 43.
6.	<i>Aslamū</i> (أَسْلَمُوا)	Ali Imrān: 20, Al-Māidah: 44 and

		Al- Hujurāt: 17
7.	<i>Aaslamtum</i> (أَسْلَمْتُمْ)	Ali Imrān: 20.
8.	<i>Yusallimu</i> (يُسَلِّمُ)	An-Nisā': 65.
9.	<i>Tusallimū</i> (تُسَلِّمُوا)	An-Nisā': 65
10.	<i>Tuslimūna</i> (تُسَلِّمُونَ)	An-Nisā': 65
11.	<i>Yuslimūna</i> (يُسَلِّمُونَ)	Al-Fath: 16
12.	<i>Yuslim</i> (يُسَلِّم)	-
13.	<i>Aslim</i> (أَسَلِم)	-
14.	<i>Nuslima</i> (نُسَلِّم)	-
15.	<i>Sallimū</i> (سَلِّمُوا)	An-Nūr: 61 and Al-Ahzāb: 56
16.	<i>Aslim</i> (أَسَلِم)	Al-Baqarah:131
17.	<i>Asllimū</i> (أَسَلِّمُوا)	Al-Hajj: 34
18.	<i>Assilmu</i> (السَّلْم)	Al-Baqarah: 208
19.	<i>as-Salama</i> (السَّلَام)	An-Nisā': 90 and 91, An-Nakhl: 87;
20.	<i>al-Islāmu</i> (الإِسْلَام)	Ali Imrān: 19 and 85; Al-Māidah: 3; At-Taubah: 74; Al-Hujurāt: 15; Ash-Shaf: 7.
21.	<i>Taslimān</i> (تَسَلِّمًا)	An-Nisa 4: 65, Al-Ahzab 22 and 56.
22.	<i>Musallamatun</i> (مُسَلِّمَةٌ)	Al-Baqarah: 173; An-Nisa: 92 and 92.
23.	<i>as-Salāmu</i> (السَّلَامُ)	An-Nisā: 94; Al-Maidāh: 16; Al-A'raf: 46; Al-Ahzāb: 44; Al-Hasyr: 23
24.	<i>Sullamān</i> (سَلِّمًا)	-
25.	<i>As-Salmi</i> (السَّلْم)	Al-Anfāl: 61 and Muhammad: 35.
26.	<i>Salīmīn</i> (سَلِيمِ)	-
27.	<i>Mustaslimūn</i> (مُسْتَسَلِّمُونَ)	-
28.	<i>al-Muslimīn</i> (المُسْلِمِينَ)	An-Nakhl: 89 and 102; Al-Ahzāb: 25; Al-Ahqāf: 15,
29.	<i>Sālimūn</i> (سَالِمُونَ)	-
30.	<i>Muslimāt</i> (مُسَلِّمَات)	Al-Ahzab: 35 and At-Tahrīm: 5.
31.	<i>Muslimaini</i> (مُسَلِّمَيْنِ)	Al-Baqarah: 128.
32.	<i>Muslimatun</i> (مُسَلِّمَةٌ)	Al-Baqarah: 128.
33.	<i>Muslimān</i> (مُسَلِّمًا)	Ali Imran: 67

Meaning of Peace in *salam* verses

Habit to say hello has prevailed since the time of jahiliyyah. When people meet each other Jahiliyyah greetings, among others, by saying (حياءك الله) *hayyāka Allah*, may Allah bestow the good life for you. Therefore, word *tahiyyah* is generally understood in the sense of say hello. Islam came to teach greetings instead of the (حياءك الله) *hayyāka Allah* or (أنعم صباحا) *an'im shabāhān* / good morning or (أنعم مساء) *an'im masā'an* / good afternoon, but he taught is (السلام عليكم) *assalāmu alaikum*, even uttered this sentence to those who believe and obtain His grace, in His word (Yasin: 58)⁵⁴.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ

حَسِيبًا (86)

When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things (An-Nisā': 86)

When we look at the verses of Al-Quran with the word *as-salām* (السلام) then we will see there are at least nine points. There are greeting (general⁵⁵, to the angels⁵⁶, of the angels⁵⁷, from Allah⁵⁸, the people of Paradise⁵⁹), heaven⁶⁰, safety⁶¹, Amsal verses⁶² and Asma Allah⁶³.

Safety be essential element to make peace is reality. Without safety we can not make peace completely. This is can be start from our religion Islam. Islam lectically from *Salama* that mean peace. There is 7 times word with term *al-islāmu* (الإسلام) between makkiyyah (Al- An'ām: 125; Az-Zumar: 22) and madaniyyah verses (Ali Imrān: 19 and 85; Al-Māidah: 3; At-Taubah: 74; Al-

⁵⁴ Shihab, M. Quraish. Tafsir Al-Mishbah Pesan, Kesan dan Keserasian al-Qur'an volume 9. Jakarta: Penerbit Lentera Hati. 2011. Halaman 167

⁵⁵ Al-An'ām: 54; Al-Furqān: 75; An-Naml: 59; Al-Qashash: 55; An-Nisā: 94;

⁵⁶ Hūd: 69; Adz-Dzāriyyāt: 25;

⁵⁷ Yunus:10; Hūd: 48,69 and 69; Ar-Ra'du: 24; Ibrahim: 23; Al-Hijr: 46 and 52; An-Nakhl: 32; Maryam: 15, 33, 47 and 62; Al-Anbiyā': 69; Ash-Shāffāt: 79, 109, 120, 130 and 181; Az-Zumar: 73; Adz-Dzāriyyāt: 25; Al-Wāqi'ah: 26 and 26; Al-Qadar: 5;

⁵⁸ Yāsin: 58; Az-Zukhruf: 89; Qaf: 34;

⁵⁹ Al-A'raf: 46; Al-Ahzāb: 44;

⁶⁰ Al-An'ām: 127; Yunus: 25;

⁶¹ Thāhā: 47; Al-Furqān: 63; Al-Maidāh: 16;

⁶² Az-Zumar: 29;

⁶³ Al-Hasyr: 23

Hujurāt: 17; Ash-Shaf: 7.). All of verses decline that term *al-islāmu* (الإسلام) to religion (دين الإسلام).

Said hawwa support that human peace is determined by the total self-giving to God⁶⁴. Also Said Hawwa have a book under title Al-Islām الإسلام that book explain more about pillars of Islam (*rukūn al-islām*), system of *akhlaq* and social, method of public sphere and The Islamic supporters.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأْتَمَّا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ (125)

125. Those whom Allah (in His plan) willeth to guide,- He openeth their breast to Islam; those whom He willeth to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe. (Al-An'ām: 125)

Said Hawwa give comment in this verses. As for a sign of his conversion he wants to explain his broad minded to Islam that facilitated to Islam, and acted and eased so. As a sign of wanting error is making a narrow chest, no god but Allah, even he can not enter his heart, so that the severity of narrow them up to the point of suffocation like something that up in the sky, it narrows the chest to the point of suffocation and choking, and as God made chest of wanted error narrowly critical, God also sheds devil it astray and divert from the path of God, and discuss sign of wanting error (*dhalal*), between that the Qur'an and the religion is the path of God straight, God has explained the verses and between them and interpreted by those who have understanding and awareness make sense for God and His Messenger, may Allah bless him, and God had promised for them a paradise of peace house the day of judgment, but described the paradise of God

⁶⁴ ولما كان صلاح الإنسان باستسلامه لله، فإن الله لم يترك أمة من الأمم إلا وقد أرسل لها رسولا (وإن نت أمة إلا خلا فيها نذير- فاطر: 24) (وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ- النحل: 36) (وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ إِبْرَاهِيمَ: 4) وقال عليه الصلاة و السلام: "أنتم تتمون سبعين أمة أنتم خيرها وأكرمها على الله" وندرك من هذا وهم الذين يتصورون أن الرسل لم يرسلوا إلا إلى بعض الأمم، وبعض المناطق. فالحقيقة خلاف هذا، وإن كنا نستطيع الجزم بمعرفة الرسول إلا إذا ورد الوحي الثابت بذكره. (سعيد حوى. الإسلام. القاهرة: دار السلام. 2001 ص 6)

here in *dar as-salām* notice that their behavior has made them the straight path of safety, as handed warp indirectness lead to *dar as-salām*⁶⁵.

In other verses Said Hawwa make special *Faṣl* (فصل في أن الإسلام هو السلام⁶⁶) peace is base relationship in Islam. We can look in *al-silm* came from *al-Islām*. This verses command believers to enter into Islam whole-heartedly. Said Hawwa said that enter to Islam. There is in al-Qur'an explain *al-islam* with *al-salam*⁶⁷.

B.3. Peace in *al-amn* verses

There is some words that the root of the word aman, they are:

No	Term	Meaning
1.	Al-Amnu (الْأَمْن)	Peace, security, protection,
2.	āminun (أَمِينٌ)	Reliable, trustworthy, loyal, faithful, upright, honest, safe, secure, authorized representative or agent; trustee; guarantor (على of); chief, head; superintendent, curator, custodian, guardian, keeper; chamberlain; master of a guild (Tun.); (mil.) approx.: quartermaster-sergeant (Eg. 1939)
3.	al-īmān (الْإِيمَان)	Faith, believe (ب in)
4.	amānatahu (أَمَانَتُهُ)	Reliability, trustworthiness; loyalty, faithfulness, fidelity, fealty; integrity, honesty; confidence, trust, good faith; deposition in trust; trusteeship; (pl. at) s.th. deposited in trust, a deposit, trust, charge; secretariat
5.	Mu'min (مُؤْمِنٌ)	Believing, faithful; believer.
6.	Ma'man (مَأْمَنَةٌ)	Place of safety, safe place
7.	Ma'mūn (مَأْمُونٌ)	Reliable, trustworthy, ⁶⁸

⁶⁵ سعيد حوى. الأساس في التفسير المجلد الثالث. القاهرة: دار السلام. 1999 ص 1731

⁶⁶ سعيد حوى. الأساس في التفسير المجلد الأول. القاهرة: دار السلام. 1999 ص 511

⁶⁷ كقولہ تعالیٰ (وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا: النساء: 94) أي لا تقولوا لمن قال

لكم لا إله إلا الله لست مؤمنا. وفي ذلك دليل على أنه لا سلام إلا بهذا الإسلام. (سعيد حوى. الأساس في

التفسير المجلد الأول. القاهرة: دار السلام. 1999 ص 511)

⁶⁸ Hans Wehr. *A Dictionary of Modern Written Arabic*. New York: Spoken Language Service. 1976. p. 29.

Term *salam* in The Quran called 838 times spread over several verses, which is as follows:

1. Term *āmana* (أَمَنَ) appear 30 times in surah Al-Baqarah: 13, 13, 62, 126, 177, 254, 285 and 285, Ali Imrān: 99 and 110, An-Nisā': 55, Al-An'ām: 48, Al-A'rāf: 86, At-Taubah: 18 and 19, Yūnus: 83 and 99, Hūd: 40 and 40, Al-Kahfi: 88, Maryam: 60, Thāhā: 82, Al-Furqān: 70, Al-Qashash: 67 and 80, Al-Ankabūt: 26, Sabā': 37, Al-Mu'min: 38, Al-Ahqāf: 10, Al-Quraisy: 3.
2. Term *āmanat* (أَمْنَتُ) appear 2 times in surah Al-An'am: 158 and Yūnus: 98.
3. Term *āmanatu* (أَمْنَتُ) appear 4 times in surah Yūnus: 90 and 90, Asy-Syūra: 15 and Yāsin: 25.
4. Term *āmīna* (أَمِنَ) appear 4 times in surah Al-Baqarah: 283, Al-A'raf: 97 and 98 and An-Nakhl: 45.
5. Term *utumina* (أُوْتِمِنَ) appear 1 time in surah Al-Baqarah: 283.
6. Term *āmannā* (أَمْنَا) appear 26 times in surah Al-Baqarah: 8 and 136, Ali Imrān: 7, 16, 52, 53, 84, 119 and 193, Al-Māidah: 111, Al-A'raf: 121, Al-A'rāf: 126, Thāhā: 70 and 73, Al-Mu'minūn: 109, Asy-Syua'arā: 47, Al-Qashash: 53, Al-Ankabūt: 2, 10 and 46, Sabā': 52, Al-Mu'min: 84, Al-Hujurāt: 14, Al-Mulk: 29 and Al-Jin: 2 and 13.
7. Term *amintum* (أَمِنْتُمْ) appear 4 times in surah Al-Baqarah: 196 and 239 and Al-Mulk: 16 and 17
8. Term *amantum* (أَمِنْتُمْ) appear 4 times in surah Al-Baqarah: 137, An-Nisā': 147, Al-A'rāf: 76 and 123, Yūnus: 51 and 84, Thāhā: 71 and Asy-Syua'arā: 49.
9. Term *āmanu* (أَمَنُوا) appear 255 times in surah Al-Baqarah: 9, 13, 14, 25, 26, 62, 72, 82, 103, 104, 137, 153, 165, 172, 178, 183, 208, 212, 213, 214, 218, 249, 257, 267, 277, 278 and 282, Ali Imrān (3: 57, 68, 72, 72, 100, 102, 118, 130, 139, 140, 141, 156 and 200, An-Nisā': 19, 29, 39, 43, 47, 51, 57, 59, 60, 71, 76, 94, 122, 135, 136, 136, 137, 137, 144, 152 and 173, Al-Maidāh: 1, 2, 6, 8, 9, 11, 35, 51, 53, 54, 55, 56, 57, 65, 69, 82, 87, 90, 94, 95, 101, 105 and 106, Al-An'ām: 82, Al-A'rāf: 32, 42, 87, 88, 96, 153 and 157, Al-Anfāl: 12, 15, 20, 24, 27, 29, 45, 72, 74 and 75, At-Taubah:

20, 23, 28, 34, 38, 61, 113, 119, 123, 124, Yūnus: 2, 9, 63, 98 and 103, Hūd: 23, 29, 58, 66, and 94, Yūsuf: 57, Ar-Ra'du: 28, 29 and 31, Ibrāhim: 23, 27, and 31, An-Nakhl: 99 and 102, Al-Kahfi: 13, 30 and 107, Maryam: 73 and 96, Al-Hajj: 14, 17, 23, 38, 50, 54, 56 and 77, An-Nūr: 19, 21, 27, 55, 58 and 62, Asy-Syu'arā': 227, An-Naml: 53, Al-Ankabūt: 7, 9, 11, 12, 52, 56 and 58, Ar-Rum: 15 and 45, Luqmān: 8, As-Sajdah: 19, Al-Ahzāb: 9, 41, 49, 53, 56, 69 and 70, Sabā': 4, Fāthir: 7, 24 and 28, Yāsin: 47, Ash-Shāffāt: 24, 28 and 148, Shad: 24 and 28, Az-Zumar: 10, Al-Mu'min: 7, Al-Mu'min: 25, 35, 51 and 58, Fushshilat: 8, 18 and 44, Asy-Syūra: 22, 23, 26, 26, 36 and 45, Az-Zukhruf: 69, Al-Jātsiyah: 14, 21 and 30, Al-Ahqāf: 11, Muhammad: 2, 3, 7, 11, 12, 20 and 23, Al-Fath: 29, Al-Hujurāt: 1, 2, 6, 11, 12 and 15, Ath-Thur: 21, Al-Hadīd: 7, 13, 16, 19, 21, 27, 28 and 28, Al-Mujādilah: 9, 10, 11, 11, 12, and 22, Al-Hasyr: 10 and 18, Al-Mumtahanah: 1, 10 and 13, Ash-Shaf: 2, 10 and 14, Al-Jum'ah: 9, Al-Munāfiqūn: 3 and 9, At-Taghābun: 14, At-Thalaq: 10 and 11, At-Tahrim: 6, 8, 8 and 11, Al-Muddatsir: 31, Al-Muthaffifīn: 29 and 34, Al-Insyiqāq: 25, Al-Burūj: 11, Al-Balad: 17, At-Tīn: 6, Al-Bayyinah: 7 and Al-A'shr: 3.

10. Term *aminū* (أَمِنُوا) appear 4 times in surah Al-Baqarah: 41, Ali Imran: 72, An-Nisa: 170, Al-A'raf: 158 and At-Taubah: 86 and 88.
11. Term *nu'minu* (نُؤْمِنُ) appear 14 times in surah Al-Baqarah: 55 and 91, Ali Imrān: 183, An-Nisā: 150, Al-An'ām: 124, Al-A'rāf: 134, At-Taubah: 94 and 99, Yūnus: 100, Al-Isrā': 90 and 93, Al-Mu'minūn: 47, Asy-Syua'arā': 111, Sabā': 31.
12. Term *yu'minu* (يُؤْمِنُ) appear 14 times in surah Al-Baqarah: 232, 256 and 264, Ali Imran: 193, An-Nisa: 159, At-Taubah: 61 and 61, Yūnus: 40 and 40, Hūd: 36, Yūsuf: 106, Al-Kahfi: 29, Thāhā: 16 and 127, An-Naml: 81, Al-Ankabūt: 47, Ar-Rūm: 53, As-Sajdah: 15, Sabā': 21, Al-Mu'min: 27, Al-Fath: 13, At-Taghābun: 9 and 11, Ath-Thalaq: 2 and 11 and Al-Haqqah: 33.
13. Term *ya'manu* (يَأْمَنُ) appear 1 time in surah Al-A'rāf: 99.

14. Term *tu'min* (تُؤْمِنُ) appear 14 times in surah Al-Baqarah: 260, An-Nisā': 81 and Yūsuf: 11.
15. Term *afatu'minūna* (أَفْتُوْمُنُوْنَ) appear 15 times in surah Al-Baqarah: 85, Ali Imrān: 73, 110, 119 and 179, Al-Isrā': 107, Al-Mu'min: 12, Ad-Dukhan: 21, Muhammad: 36, Al-Fath: 9, Al-Hujurat: 14, Al-Hadid: 8 and 8, Al-Mumtahanah: 1 and Al-Haqqah: 41.
16. Term *yuminūna* (يُؤْمِنُوْنَ) appear 84 times in surah Al-Baqarah: 3, 4, 6, 88, 100 and 121, Ali Imrān: 114, An-Nisā': 38, 46, 51, 65, 155 and 162, Al-An'ām: 12, 20, 54, 92, 92, 99, 109, 113, 125, 150 and 154, Al-A'rāf: 27, 52, 156, 185, 185, 188 and 203, At-Taubah: 44 and 45, Yunus: 33, 96 and 101, Hud: 17, 17 and 121, Yusuf: 37 and 111, Ar-Ra'du: 1, Al-Hijr: 13, An-Nakhl: 22, 60, 64, 72, 79, 104 and 105, Al-Isrā': 10 and 45, Maryam: 39, Al-Anbiyā': 6 and 30, Al-Mu'minūn: 44, 58 and 74, An-Nūr: 62, Asy-Syua'rā': 201, An-Naml: 4 and 86, Al-Qashash: 3 and 52, Al-Ankabut: 24, 47, 51 and 68, Ar-Rum: 37, Sabā': 8, Yāsin: 7 and 10, Az-Zumar: 45 and 52, Al-Mu'min: 7 and 59, Fushshilat: 44, Asy-Syūra: 18, Az-Zukhruf: 88, Al-Jātsiyah: 6, Ath-Thūr: 33, An-Najm: 27, Al-Mursalāt: 50 and Al-Insyiqāq: 20.
17. Term *yu'minū* (يُؤْمِنُوا) appear 14 times in surah Al-Baqarah: 75, 186 and 221, Al-An'ām: 110, Al-A'rāf: 87, 101 and 146, Yūnus: 88, Al-Isrā': 94, Al-Kahfi: 6 and 55, Al-Hajj: 54, Al-Ahzāb: 19, Al-Burūj: 8.
18. Term *yu'minna* (يُؤْمِنَنَّ) appear 2 times in surah Al-Baqarah: 221 and 228.
19. Term *ya'manū* (يَأْمَنُوا) appear 1 time in surah An-Nisa: 91.
20. Term *āminū* (أَمِنُوا) appear 10 times in surah Al-Baqarah: 41 and 91, Ali Imran: 179 and 193, Al-Maidah: 111, Al-A'raf: 99, Yusuf: 107, Al-Isra': 107, Al-Hadid: 7, At-Taghabun: 8.
21. Term *āmin* (أَمِنَ) appear 1 time in surah Al-Ahqāf: 17.
22. Term *Al-Amnu* (الْأَمْنِ) appear 3 times in surah An-Nisā': 83, Al-An'ām: 81 and 82.
23. Term *āminun* (أَمِينٌ) appear 14 times in surah Al-A'rāf: 68, Yūsuf: 54, Asy-Syu'arā': 103, 125, 143, 162, 178 and 193, An-Naml: 39, Al-Qashash: 26, Ad-Dukhān: 18 and 51, At-Takwīr: 21 and At-Tīn: 3.

24. Term *amanukum* (أَمْئُكُم) appear 1 time in surah Yusuf: 64.
25. Term *amintukum* (أَمْئُكُم) appear 1 time in surah Yusuf: 64.
26. Term *amintum* (أَمْئُئُم) appear 2 times in surah Al-Isra: 68 and 69.
27. Term *aminin* (أَمْنِين) appear 8 times in surah Yūsuf: 99, Al-Hijr: 46 and 82, Asy-Syu'arā': 146, Al-Qashash: 31, Sabā': 18, Ad-Dukhān: 55 and Al-Fath: 27.
28. Term *aminūn* (أَمْئُون) appear 2 times in surah An-Naml: 89 and Sabā': 37.
29. Term *al-īmān* (بِالْإِيمَان) appear 23 in surah Al-Baqarah: 108, Ali Imrān: 167, 173, 177 and 193, Al-Māidah: 5, At-Taubah: 23, 124 and 124, An-Nakhl: 106, Ar-Rūm: 56, Al-Ahzāb: 12, Al-Mu'min: 10, Asy-Syūra: 52, Al-Fath: 4, Al-Hujurāt: 7, 11, 14 and 17, Ath-Thūr: 21, Al-Hasyr: 9 and 10 and Al-Muddasir: 31.
30. Term *al-aīmān* (الْأَيْمَان) appear 8 in surah Al-Māidah: 89 and 108, Al-An'am: 109, At-Taubah: 12, Al-Ahzāb: 50, Al-Hadid: 12, At-Tahrim: 8 and Al-Qalam: 39.
31. Term *īmānuhā* (إِيمَانُهَا) appear 4 in surah Yunus: 98, An-Nakhl: 106, Al-Mu'minun: 28 and Al-Mu'min: 28.
32. Term *amaniyyi* (أَمَانِي) appear 3 times in surah Al-Baqarah: 78, An-Nisā': 123 and 123.
33. Term *īmānukum* (إِيمَانُكُمْ) appear 4 in surah Al-Baqarah: 93 and 109 and Ali Imran: 86 and 90.
34. Term *īmānikum* (إِيمَانُكُمْ) appear 5 in surah Ali Imrān: 100 and 106, An-Nisā': 25, At-Taubah: 66 and An-Nūr: 25.
35. Term *aimānukum* (إِيمَانُكُمْ) appear 2 times in surah An-Nisā': 24 and 25.
36. Term *aimānikum* (إِيمَانُكُمْ) appear 3 times in surah Al-Maidah: 89 and 89 and At-Tahrim: 2.
37. Term *aimānakum* (إِيمَانُكُمْ) appear 1 time in surah Al-Maidah: 89.
38. Term *aimānihim* (إِيمَانِهِمْ) appear 2 times in surah Al-Maidah: 53 and 108.
39. Term *aimānahum* (إِيمَانَهُمْ) appear 1 time in surah Al-Munafiqun: 2.
40. Term *imānahum* (إِيمَانَهُمْ) appear 1 time in surah Al-An'am: 82.
41. Term *imānihim* (إِيمَانِهِمْ) appear 3 times in surah Yūnus: 9, Al-Fath: 4, Al-Mumtahanah: 10.

42. Term *imānuhum* (إِيمَانِهِمْ) appear 2 times in surah As-Sajdah: 29, Al-Mu'min: 85.
43. Term *āminān* (أَمِنًا) appear 3 times in surah Ali Imrān, : 97, Ibrāhim: 35 and Al-Qashash: 57.
44. Term *aminatun* (أَمِينَةٌ) appear 1 time in surah An-Nakhl: 112.
45. Term *ammīna* (أَمِين) appear 1 time in surah Al-Maidah: 2.
46. Term *amānatahu* (أَمَانَتَهُ) appear 2 times in surah Al-Baqarah: 283 and Al-Anfāl: 11.
47. Term *amānātikum* (أَمَانَاتِكُمْ) appear 1 time in surah Al-Anfal: 27.
48. Term *amānātihim* (أَمَانَاتِهِمْ) appear 2 times in surah Al-Mu'minūn: 8 and Al-Mā'arij: 32.
49. Term *mu'min* (مُؤْمِنٌ) appear 23 times in surah Al-Baqarah: 221, An-Nisa: 92, 92, 92, 92, 93, 94 and 124, At-Taubah: 10, Yūsuf: 17, An-Nakhl: 97, Al-Isrā': 19, Thāhā: 75 and 112, Al-Anbiyā': 88, Al-Mu'min: 28, As-Sajdah: 18, Al-Ahzāb: 36, Al-Mu'min: 28 and 40, Al-Hasyr: 23, At-Taghābun: 2, Nūh: 28.
50. Term *mu'minatun* (مُؤْمِنَةٌ) appear 6 times in surah Al-Baqarah: 221, An-Nisā': 92, 92 and 92 and Al-Ahzāb: 36 and 50.
51. Term *mu'minain* (مُؤْمِنَيْنِ) appear 1 time in surah Al-Kahfi: 80.
52. Term *mu'minīn* (مُؤْمِنِينَ) appear 146 times in surah Al-Baqarah: 8, 91, 93, 97, 223, 248 and 278, Ali Imrān: 49, 121, 122, 124, 139, 152, 160, 164, 166, 171 and 175, An-Nisā': 84, 95, 103, 115, 139, 141, 144, 146 and 146, Al-Maidah: 43, 54, 57 and 112, Al-An'ām: 27 and 118, Al-A'rāf: 2, 72, 75, 85, 132, and 143, Al-Anfāl: 1, 2, 4, 5, 17, 19, 62, 64, 65 and 74, At-Taubah: 13, 14, 16, 26, 51, 61, 62, 62, 72, 107, 111, 112, 122 and 128, Yūnus: 57, 78, 87, 99, 103 and 104, Hūd: 53, 86 and 120, Yūsuf: 103, Ibrāhim: 41, Al-Hijr: 77 and 88, Al-Isrā': 9 and 82, Al-Kahfi: 2, Al-Anbiyā': 88, Al-Mu'minūn: 88, An-Nur: 2, 3, 17, 37 and 51, Asy-Syua'rā': 3, 8, 51, 67, 102, 103, 114, 118, 121, 139, 158, 174, 190, 199 and 215, An-Naml: 2, 15 and 77, Al-Qashash: 10 and 47, Al-Ankabūt: 44, Ar-Rūm: 47, Al-Ahzāb: 6, 6, 23, 25, 35, 37, 43, 47, 50, 58, 59, and 73, Sabā': 20 and 31, Ash-Shāffāt: 29, 81, 112, 122 and 132, Al-Jātsiyah: 3,

Muhammad: 19, Al-Fath: 4, 5, 18, 20 and 26, Al-Hujurāt: 9, Adz-Dzāriyyāt: 55 and 35, Al-Hadīd: 8 and 12, Al-Hasyr: 2, Ash-Shaf: 13, Al-Munāfiqūn: 8, At-Tahrīm: 4, Nūh: 28 and Al-Burūj: 7 and 10.

53. Term *mu'minūn* (مُؤْمِنُونَ) appear 29 times in surah Al-Baqarah: 285, Ali Imrān: 28, 28, 68 and 100, An-Nisā': 162 and 162, Al-Maidāh: 11 and 88, At-Taubah: 105 and 122, Ibrāhim: 11, Al-mu'minūn: 1, An-Nūr: 12, 31 and 62, Ar-Rūm: 4, Al-Ahzāb: 11 and 22, Sabā': 41, Fāthir: 25, Ad-Dukhān: 12, Al-Fath: 12, Al-Hujurāt: 10 and 15, Al-Mujādilah: 10, Al-Mumtahanah: 11, At-Taghābun: 13 and Al-Muddatsir: 31.
54. Term *mu'mināt* (الْمُؤْمِنَاتُ) appear 24 times in surah An-Nisā': 25 and 25, Al-Māidah: 5, At-Taubah: 72 and 79, An-Nūr: 12, 23, 25, 25, 31, Al-Ahzāb: 35, 49, 58 and 73, Fāthir: 25, Muhammad: 19, Al-Fath: 5, Al-Hadīd: 12, Al-Mumtahanah: 10, 10 and 12, At-Tahrīm: 5, Nūh: 28, Al-Burūj: 10.
55. Term *ma'manahu* (مَأْمَنَهُ) appear 1 time in surah At-Taubah: 6.
56. Term *ma'mūnin* (مَأْمُون) appear 1 time in surah Al-Ma'arij: 28.

All of the surah verses will be classified into two groups. They are Makkiyyah verses and Madaniyyah verses. Like in tables below:

No.	Term	Makkiyyah
1.	<i>Āmana</i> (أَمَنَ)	Al-An'ām: 48; Al-A'rāf: 86; Yūnus: 83 and 99; Hūd: 40 and 40; Al-Kahfi: 88; Maryam: 60; Thāhā: 82; Al-Furqān: 70; Al-Qashash: 67 and 80; Al-Ankabūt: 26; Sabā': 37; Al-Mu'min: 38; Al-Quraisy: 3;
2.	<i>Āmanat</i> (أَمْنَتُ)	Al-An'am: 158 and Yūnus: 98
3.	<i>Āmanatu</i> (أَمْنَتُ)	Yūnus: 90 and 90, Asy-Syūra: 15 and Yāsin: 25
4.	<i>Āmina</i> (أَمِنَ)	Al-A'raf: 97 and 98
5.	<i>Utumina</i> (أَوْثَمِنَ)	-
6.	<i>Āmannā</i> (أَمْنًا)	Al-A'raf: 121, and 126; Thāhā: 70 and 73; Al-Mu'minūn: 109; Asy-Syua'arā: 47; Al-Qashash: 53; Al-Ankabūt: 2, 10 and 46; Sabā': 52; Al-Mu'min: 84; Al-Mulk: 29; Al-Jin: 2 and 13

7.	<i>Amintum</i> (أَمِينْتُمْ)	Al-Mulk: 16 and 17
8.	<i>Amantum</i> (أَمَنْتُمْ)	Al-A'rāf: 76 and 123; Yūnus: 51 and 84; Thāhā: 71; Asy-Syua'arā: 49
9.	<i>Āmanu</i> (أَمَنُوا)	Al-An'ām: 82; Al-A'rāf: 32, 42, 87, 88, 96, 153 and 157; At-Taubah: 113; Yūnus: 2, 9, 63, 98 and 103; Hūd: 23, 29, 58, 66, and 94; Yūsuf: 57; Ar-Ra'du: 28, 29 and 31; Ibrāhim: 23, 27, and 31; Al-Kahfi: 13 and 30; Maryam: 73 and 96; Al-Hajj: 54; Asy-Syu'arā': 227; An-Naml: 53; Al-Ankabūt: 7, 9, 11, 12, 52, 56 and 58; Ar-Rum: 15 and 45; Luqmān: 8; Sabā': 4; Fāthir: 7, 24 and 28; Yāsin: 47; Ash-Shāffāt: 24, 28 and 148; Shad: 24 and 28; Az-Zumar: 10; Al-Mu'min: 7, 25, 35, 51 and 58; Fushshilat: 8, 18 and 44; Asy-Syūra: 22, 36 and 45; Az-Zukhruf: 69; Al-Jātsiyah: 14, 21 and 30; Ath-Thur: 21; Al-Hadīd: 13, 16, 19, 21, 27, 28 and 28; Al-Muddatsir: 31; Al-Muthaffifīn: 29 and 34; Al-Insiyāq: 25; Al-Burūj: 11; Al-Balad: 17; At-Tīn: 6; Al-Bayyinah: 7; Al-A'shr: 3
10.	<i>Aminū</i> (أَمِينُوا)	Al-A'raf: 158
11.	<i>Nu'minu</i> (نُؤْمِنُ)	Al-An'ām: 124; Al-A'rāf: 134; Yūnus: 100; Al-Isrā': 90 and 93; Al-Mu'minūn: 47; Asy-Syua'arā': 111; Sabā': 31;
12.	<i>Ya'manu</i> (يَأْمَنُ)	Al-A'rāf: 99
13.	<i>Tu'min</i> (تُؤْمِنُ)	Yūsuf: 11
14.	<i>Afatu'minūna</i> (أَفْتُوْمِنُونَ)	Al-Isrā': 107; Al-Mu'min: 12; Ad-Dukhan: 21; Al-Haqqah: 41
15.	<i>Yuminūna</i> (يُؤْمِنُونَ)	Al-An'ām: 12, 20, 54, 92, 92, 150 and 154; Al-A'rāf: 27, 52, 156, 185, 185, 188 and 203; Yunus: 33, 96 and 101; Hud: 17, 17 and 121; Yusuf: 37 and 111; Ar-Ra'du: 1; Al-Hijr: 13;

		An-Nakhl: 22; Al-Isrā': 10 and 45; Maryam: 39; Al-Anbiyā: 6 and 30; Al-Mu'minūn: 44, 58 and 74; Asy-Syua'rā': 201; An-Naml: 4 and 86; Al-Qashash: 3 and 52; Al-Ankabut: 24, 47, 51 and 68; Ar-Rum: 37; Sabā': 8; Yāsin: 7 and 10; Az-Zumar: 45 and 52; Al-Mu'min: 7 and 59; Fushshilat: 44; Asy-Syūra: 18; Az-Zukhruf: 88; Al-Jātsiyah: 6; Ath-Thūr: 33; An-Najm: 27; Al-Mursalāt: 50; Al-Insyiqāq: 20
16.	<i>Yu'minū</i> (يُؤْمِنُوا)	Al-An'ām: 110; Al-A'rāf: 87, 101 and 146; Yūnus: 88; Al-Isrā': 94; Al-Kahfī: 6 and 55; Al-Hajj: 54 (between); Al-Burūj: 8
17.	<i>Yu'minna</i> (يُؤْمِنَنَّ)	-
18.	<i>Ya'manū</i> (يَأْمِنُوا)	-
19.	<i>Āminū</i> (آمِنُوا)	Al-A'raf: 99; Yusuf: 107; Al-Isra': 107;
20.	<i>Āmin</i> (آمِن)	-
21.	<i>Al-Amnu</i> (الْأَمْن)	Al-An'ām: 81 and 82.
22.	<i>Āminun</i> (آمِين)	Al-A'rāf: 68; Yūsuf: 54; Asy-Syu'arā': 103, 125, 143, 162, 178 and 193; An-Naml: 39; Al-Qashash: 26; Ad-Dukhān: 18 and 51; At-Takwīr: 21 and At-Tīn: 3;
23.	<i>Amanukum</i> (أَمَّاكُم)	Yusuf: 64.
24.	<i>Amintukum</i> (أَمِينَكُم)	Yusuf: 64.
25.	<i>Amintum</i> (أَمِينْتُمْ)	Al-Isra: 68 and 69.
26.	<i>Aminin</i> (آمِينِينَ)	Yūsuf: 99; Al-Hijr: 46 and 82; Asy-Syu'arā': 146; Al-Qashash: 31; Sabā': 18; Ad-Dukhān: 55;
27.	<i>Aminūn</i> (آمِنُونَ)	An-Naml: 89; Sabā': 37
28.	<i>al-Īmān</i> (بِالْإِيمَانِ)	Ar-Rūm: 56; Al-Mu'min: 10; Asy-Syūra: 52; Ath-Thūr: 21 and Al-Muddasir: 31.
29.	<i>al-Aīmān</i> (الْأَيْمَانَ)	Al-An'ām: 109; Al-Hadid: 12; Al-Qalam: 39

30.	<i>Īmānuhā</i> (إِيمَانُهَا)	Yunus: 98; Al-Mu'minun: 28 and Al-Mu'min: 28.
31.	<i>Amaniyyi</i> (أَمَانِيّ)	-
32.	<i>Īmānukum</i> (إِيمَانُكُمْ)	-
33.	<i>Īmānikum</i> (إِيمَانِكُمْ)	-
34.	<i>Aimānukum</i> (إِيمَانُكُمْ)	-
35.	<i>Aimānikum</i> (أِيمَانِكُمْ)	-
36.	<i>Aimānakum</i> (أِيمَانِكُمْ)	-
37.	<i>Aimānihim</i> (إِيمَانِهِمْ)	-
38.	<i>Aimānahum</i> (إِيمَانِهِمْ)	-
39.	<i>Imānahum</i> (إِيمَانِهِمْ)	Al-An'am: 82.
40.	<i>Imānihim</i> (إِيمَانِهِمْ)	Yūnus: 9;
41.	<i>Imānuhum</i> (إِيمَانِهِمْ)	Al-Mu'min: 85
42.	<i>Āminān</i> (أَمِنًا)	Ibrāhim: 35 and Al-Qashash: 57
43.	<i>Aminatun</i> (أَمِنَةٌ)	-
44.	<i>Ammīna</i> (أَمِين)	-
45.	<i>Amānatahu</i> (أَمَانَتُهُ)	-
46.	<i>Amānātikum</i> (أَمَانَاتِكُمْ)	-
47.	<i>Amānātihim</i> (أَمَانَاتِهِمْ)	Al-Mu'minūn: 8 and Al-Mā'arij: 32.
48.	<i>Mu'min</i> (مُؤْمِنٌ)	Yūsuf: 17; Al-Isrā': 19; Thāhā: 75 and 112; Al-Anbiyā': 88; Al-Mu'min: 28 and Nūh: 28.
49.	<i>Mu'minatun</i> (مُؤْمِنَةٌ)	-
50.	<i>Mu'minain</i> (مُؤْمِنَيْنِ)	Al-Kahfi: 80
51.	<i>Mu'minīn</i> (مُؤْمِنِينَ)	Al-An'ām: 27 and 118; Al-A'rāf: 2, 72, 75, 85, 132, and 143; Al-Anfāl: 64; At-Taubah: 128; Yūnus: 57, 78, 87, 99, 103; Hūd: 53, 86 and 120; Yūsuf: 103; Ibrāhim: 41; Al-Hijr: 77 and 88; Al-Isrā': 9 and 82; Al-Kahfi: 2; Al-Anbiyā': 88; Al-Mu'minūn: 88; Asy-Syua'rā': 3, 8, 51, 67, 102, 103, 114, 118, 121, 139, 158, 174, 190, 199 and 215; An-Naml: 2, 15 and 77; Al-Qashash: 10 and

		47; Al-Ankabūt: 44; Ar-Rūm: 47; Sabā': 20 and 31; Ash-Shāffāt: 29, 81, 112, 122 and 132; Al-Jātsiyah: 3;; Adz-Dzāriyyāt: 55 and 35; Al-Hadīd: 12; Nūh: 28 and Al-Burūj: 7 and 10.
52.	<i>Mu'minūn</i> (مُؤْمِنُونَ)	Ibrāhim: 11; Al-mu'minūn: 1; Ar-Rūm: 4; Sabā': 41; Fāthir: 25; Ad-Dukhān: 12; and Al-Muddatsir: 31
53.	<i>Mu'mināt</i> (الْمُؤْمِنَاتُ)	Al-Hadīd: 12; Nūh: 28 and Al-Burūj: 10
54.	<i>Ma'manahu</i> (مَأْمَنَهُ)	-
55.	<i>Ma'mūnin</i> (مَأْمُونُونَ)	Al-Ma'arij: 28

No.	Term	Madaniyyah
1.	<i>Āmana</i> (أَمَنَ)	Al-Baqarah: 13, 13, 62, 126, 177, 254, 285 and 285; Ali Imrān: 99 and 110; An-Nisā': 55; At-Taubah: 18 and 19; Al-Ahqāf: 10;
2.	<i>Āmanat</i> (أَمْنَتُ)	-
3.	<i>Āmanatu</i> (أَمْنَتُ)	-
4.	<i>Āmina</i> (أَمِنَ)	Al-Baqarah: 283, and An-Nakhl: 45.
5.	<i>Utumina</i> (أَوْثَمِنَ)	Al-Baqarah: 283
6.	<i>Āmannā</i> (أَمَّنَّا)	Al-Baqarah: 8 and 136; Ali Imrān: 7, 16, 52, 53, 84, 119 and 193; Al-Māidah: 111; Al-Hujurāt: 14,
7.	<i>Amintum</i> (أَمِنْتُمْ)	Al-Baqarah: 196 and 239
8.	<i>Amantum</i> (أَمَنْتُمْ)	Al-Baqarah: 137; An-Nisā': 147;
9.	<i>Āmanu</i> (أَمَنُوا)	Al-Baqarah: 9, 13, 14, 25, 26, 62, 72, 82, 103, 104, 137, 153, 165, 172, 178, 183, 208, 212, 213, 214, 218, 249, 257, 267, 277, 278 and 282; Ali Imrān (3: 57, 68, 72, 72, 100, 102, 118, 130, 139, 140, 141, 156 and 200; An-Nisā': 19, 29, 39, 43, 47, 51, 57, 59, 60, 71, 76, 94, 122, 135, 136, 136, 137, 137, 144, 152 and 173; Al-Maidāh: 1, 2, 6,

		8, 9, 11, 35, 51, 53, 54, 55, 56, 57, 65, 69, 82, 87, 90, 94, 95, 101, 105 and 106; Al-Anfāl: 12, 15, 20, 24, 27, 29, 45, 72, 74 and 75; At-Taubah: 20, 23, 28, 34, 38, 61, 119, 123, 124; An-Nakhl: 99 and 102; Al-Kahfi: 107; Al-Hajj: 14, 17, 23, 38, 50, 56 and 77; An-Nūr: 19, 21, 27, 55, 58 and 62; As-Sajdah: 19; Al-Ahzāb: 9, 41, 49, 53, 56, 69 and 70; Asy-Syūra:23, 26, and 26; Al-Ahqāf: 11; Muhammad: 2, 3, 7, 11, 12, 20 and 23; Al-Fath: 29; Al-Hujurat: 1, 2, 6, 11, 12 and 15; Al-Hadīd: 7; Al-Mujādilah: 9, 10, 11, 11, 12, and 22; Al-Hasyr: 10 and 18, Al-Mumtahanah: 1, 10 and 13; Ash-Shaf: 2, 10 and 14; Al-Jum'ah: 9; Al-Munāfiqūn: 3 and 9; At-Taghābun: 14; At-Thalaq: 10 and 11, At-Tahrim: 6, 8, 8 and 11.
10.	<i>Aminū</i> (أَمِنُوا)	Al-Baqarah: 41, Ali Imran: 72, An-Nisa: 170, and At-Taubah: 86 and 88.
11.	<i>Nu'minu</i> (نُؤْمِنُ)	Al-Baqarah: 55 and 91; Ali Imrān: 183; An-Nisā: 150; At-Taubah: 94 and 99;
12.	<i>Ya'manu</i> (يَأْمَنُ)	-
13.	<i>Tu'min</i> (تُؤْمِنُ)	Al-Baqarah: 260 and An-Nisā': 81
14.	<i>Afatu'minūna</i> (أَفْتُوْمِنُونَ)	Al-Baqarah: 85; Ali Imrān: 73, 110, 119 and 179; Muhammad: 36; Al-Fath: 9; Al-Hujurat: 14; Al-Hadid: 8 and 8; Al-Mumtahanah: 1;
15.	<i>Yuminūna</i> (يُؤْمِنُونَ)	Al-Baqarah: 3, 4, 6, 88, 100 and 121; Ali Imrān: 114; An-Nisā': 38, 46, 51, 65, 155 and 162; Al-An'ām: 92, 92, and 150; At-Taubah: 44 and 45, An-Nakhl: 60, 64, 72, 79, 104 and 105; An-Nūr: 62,
16.	<i>Yu'minū</i> (يُؤْمِنُوا)	Al-Baqarah: 75, 186 and 221; Al-Ahzāb: 19
17.	<i>Yu'minna</i> (يُؤْمِنَ)	Al-Baqarah: 221 and 228.
18.	<i>Ya'manū</i> (يَأْمَنُوا)	An-Nisa: 91.

19.	<i>Āminū</i> (أَمِنُوا)	Al-Baqarah: 41 and 91; Ali Imran: 179 and 193; Al-Maidah: 111; Al-Hadid: 7; At-Taghabun: 8.
20.	<i>Āmin</i> (أَمِنَ)	Al-Ahqāf: 17.
21.	<i>Al-Amnu</i> (الْأَمْن)	An-Nisā': 83,
22.	<i>Āminun</i> (أَمِينُ)	-
23.	<i>Amanukum</i> (أَمْنُكُمْ)	Yusuf: 64.
24.	<i>Amintukum</i> (أَمِنْتُكُمْ)	Yusuf: 64.
25.	<i>Amintum</i> (أَمِنْتُمْ)	Al-Isra: 68 and 69.
26.	<i>Aminīn</i> (أَمِينِينَ)	Al-Fath: 27
27.	<i>Aminūn</i> (أَمِينُونَ)	-
28.	<i>al-Īmān</i> (بِالْإِيمَانِ)	Al-Baqarah: 108; Ali Imrān: 167, 173, 177 and 193; Al-Māidah: 5; At-Taubah: 23, 124 and 124; An-Nakhl: 106; Al-Ahzāb: 12; Al-Fath: 4; Al-Hujurāt: 7, 11, 14 and 17; Al-Hasyr: 9 and 10.
29.	<i>al-Aīmān</i> (الْإِيمَانِ)	Al-Māidah: 89 and 108; At-Taubah: 12; Al-Ahzāb: 50; At-Tahrim: 8.
30.	<i>Īmānuhā</i> (إِيمَانُهَا)	An-Nakhl: 106,
31.	<i>Amaniyyi</i> (أَمَانِي)	Al-Baqarah: 78, An-Nisā': 123 and 123.
32.	<i>Īmānukum</i> (إِيمَانُكُمْ)	Al-Baqarah: 93 and 109 and Ali Imran: 86 and 90.
33.	<i>Īmānikum</i> (إِيمَانِكُمْ)	Ali Imrān: 100 and 106, An-Nisā': 25, At-Taubah: 66 and An-Nūr: 25.
34.	<i>Aimānukum</i> (إِيمَانُكُمْ)	An-Nisā': 24 and 25.
35.	<i>Aimānikum</i> (أِيمَانِكُمْ)	Al-Maidah: 89 and 89 and At-Tahrim: 2.
36.	<i>Aimānakum</i> (أِيمَانِكُمْ)	Al-Maidah: 89.
37.	<i>Aimānihim</i> (إِيمَانِهِمْ)	Al-Maidah: 53 and 108.
38.	<i>Aimānahum</i> (إِيمَانِهِمْ)	Al-Munafiqun: 2.
39.	<i>Imānahum</i> (إِيمَانِهِمْ)	-
40.	<i>Imānihim</i> (إِيمَانِهِمْ),	Al-Fath: 4; Al-Mumtahanah: 10.
41.	<i>Imānuhum</i> (إِيمَانِهِمْ)	As-Sajdah: 29
42.	<i>Āminān</i> (أَمِنًا)	Ali Imrān, : 97

43.	<i>Aminatun</i> (أَمِينَةٌ)	An-Nakhl: 112.
44.	<i>Ammīna</i> (أَمِين)	Al-Maidah: 2.
45.	<i>Amānatahu</i> (أَمَانَتُهُ)	Al-Baqarah: 283 and Al-Anfāl: 11.
46.	<i>Amānātikum</i> (أَمَانَاتِكُمْ)	Al-Anfal: 27.
47.	<i>Amānātihim</i> (أَمَانَاتِهِمْ)	-
48.	<i>Mu'min</i> (مُؤْمِن)	Al-Baqarah: 221; An-Nisa: 92, 92, 92, 92, 93, 94 and 124; At-Taubah: 10; An-Nakhl: 97; As-Sajdah: 18, Al-Ahzāb: 36, and 40; Al-Hasyr: 23 and At-Taghābun: 2.
49.	<i>Mu'minatun</i> (مُؤْمِنَةٌ)	Al-Baqarah: 221, An-Nisā': 92, 92 and 92 and Al-Ahzāb: 36 and 50.
50.	<i>Mu'minain</i> (مُؤْمِنَيْن)	-
51.	<i>Mu'minīn</i> (مُؤْمِنِينَ)	Al-Baqarah: 8, 91, 93, 97, 223, 248 and 278; Ali Imrān: 49, 121, 122, 124, 139, 152, 160, 164, 166, 171 and 175; An-Nisā': 84, 95, 103, 115, 139, 141, 144, 146 and 146; Al-Maidah: 43, 54, 57 and 112; Al-Anfāl: 1, 2, 4, 5, 17, 19, 62, 65 and 74; At-Taubah: 13, 14, 16, 26, 51, 61, 62, 62, 72, 107, 111, 112 and 122; Yūnus: 104; An-Nur: 2, 3, 17, 37 and 51; Al-Ahzāb: 6, 6, 23, 25, 35, 37, 43, 47, 50, 58, 59, and 73; Muhammad: 19; Al-Fath: 4, 5, 18, 20 and 26; Al-Hujurāt: 9; Al-Hadīd: 8; Al-Hasyr: 2; Ash-Shaf: 13; Al-Munāfiqūn: 8 and At-Tahrīm: 4.
52.	<i>Mu'minūn</i> (مُؤْمِنُونَ)	Al-Baqarah: 285; Ali Imrān: 28, 28, 68 and 100; An-Nisā': 162 and 162; Al-Maidāh: 11 and 88; At-Taubah: 105 and 122; An-Nūr: 12, 31 and 62; Al-Ahzāb: 11 and 22; Al-Fath: 12, Al-Hujurāt: 10 and 15; Al-Mujādilah: 10; Al-Mumtahanah: 11 and At-Taghābun: 13.
53.	<i>Mu'mināt</i> (الْمُؤْمِنَات)	An-Nisā': 25 and 25; Al-Māidah: 5; At-Taubah: 72 and 79; An-Nūr: 12, 23, 25, 25 and 31; Al-

		Ahzāb: 35, 49, 58 and 73; Fāthir: 25; Muhammad: 19, Al-Fath: 5; Al-Mumtahanah: 10, 10 and 12; and At-Tahrīm: 5
54.	<i>Ma'manahu</i> (مَأْمَنُهُ)	At-Taubah: 6.
55.	<i>Ma'mūnin</i> (مَأْمُون)	-

A.1. Meaning of Peace in *al-amn* verses.

In the discussion of verse *al-amn* associated with another sentence to another (*assalām*/السلام). Although the *al-amn* has its own meaning there are similarities as well as in Al-An'am verses 81 and 82:

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ
عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ (81) الَّذِينَ آمَنُوا
وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ (82)

81. "How should I fear [the beings] ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you? Which of [us] two parties hath more right to security? [tell me] if ye know.

82. "It is those who believe and confuse not their beliefs with wrong - that are [truly] in security, for they are on [right] guidance." (Al-An'am: 81-82)

Al-amnu (الأمْن) in Madaniyyah verses have other meaning. An-Nisa: 83:

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى
أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا (83)

83. When there comes to them some matter touching [Public] safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have Tested it from them [direct]. Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan. (An-Nisā: 83)

Said Hawwa give comment that *al-amnu* (الأمْن) in that verses have meaning security and peace (السلامة و السلام). *Al-amnu* (الأمْن) also have meaning safety place that is holyplace Mecca area especially *maqam ibrahim*. One manifestation of security in the sanctity of Islam and catching caught and cut or repeal of the roots even grass in that land except emergencies. If we imagine that small thing do not

action in that area so kill someone is banned⁶⁹. Even in the book “*Jundullah Takhthithan*” said that security is the favor of God⁷⁰.

The provision of security become a fundamental part of Islam as a religion that protects various circles. One characteristic madaniyya paragraph is to explain about the relationship with the community, relations in the state live in peace and war⁷¹. At-Tawbah (9: 6) becomes the basis that this verse shows how Islam gives freedom of thought and opened the widest opportunity for everyone to discover the truth and in the same time, provide protection to those with different beliefs as long as they do not interfere with freedom of thought and religion of others. This verse also be evidence that the killing, charming and stalking are ordered by the last paragraph shall only apply to those who are hostile to Muslims⁷².

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ
مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ (6)

6. If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge. (At-Taubah: 6)

That the prophet gives security to which came to consult or in the case of Islam⁷³. Even with this incident ever class group appealed to the apostles then returned to his people when they get guidance (enter Islam). That Islam is a religion that becomes protector and mercy to all the worlds.

⁶⁹ Ibrahim (14: 35) Al-Qashash (28: 57) / Makkiyyah and Ali Imran (3: 97) Madaniyyah
⁷⁰ سعيد حوى. جند الله تخطيطا. القاهرة: مكتبة وهبة. 1995. ص 55

⁷¹ مسلم, مصطفى. مباحث في التفسير الموضوعي. دمشق: دار القلم. 2000 ص 64

⁷² M. Quraish Shihab. *Tafsir Al-Mishbah Pesan, Kesan dan Keserasian al-Qur'an* volume 5. Jakarta: Penerbit Lentera Hati. 2011. p. 23

⁷³ سعيد حوى. الأساس في التفسير المجلد اربع. القاهرة: دار السلام. 1999 ص 2233

Chapter IV

The Interaction Function Of Peace

A. Security (*al-amn* / الأمن) as basis of peace (*ṣulh*/الصلح)

In managing the peace was just as we analyze a disease in the field of health (disease in this case conflicts / disputes / others). We must detect in advance, what the name of this disease until we know how to treat it right. Johan Galtung (1930-2014) indicates that the disease is violence, while health is peace.

Peace is the absence / reduction of violence of all kinds. And peace is nonviolent and creative conflict transformation. Peace work is work to reduce violence by peaceful meant. And peace studies is the study of the condition of peace work¹.

Deeper when we dig that needs real peace begins with security. When in a safe state we can move and do good wherever they are without having to worry about bloodshed. Islam teaches to protect the whole man and the whole universe. Has been described in (*at-Taubah*: 6) with security guarantees that we can do good on earth, spread the safety of others, greeting, trading, farming and other beneficial activities. Certainly no other for the prosperity of the earth as part of our worship to God.

In other verses Said Hawwa make special *faṣl* (فصل في أن الإسلام هو السلام) peace is base relationship in Islam. We can look in *al-silm* came from *al-islām*. This verses command believers to enter into Islam whole-heartedly. Said Hawwa said that enter to Islam. There is in al-Qur'an explain *al-islām* with *al-salām*².

Sayyid Qutb in his tafseer give commentar in this verses that guaranteed security of a wife by her husband. In Islamic society there is no betrayal among

¹ Johan Galtung. Studi Perdamaian: Perdamaian dan Konflik, Pembangunan dan Peradaban. judul asli Peace by Peaceful Means: Peace and Conflict, Development and Civilization, transl Asnawi and Safruddin, Surabaya: Eureka. 2003. p. 21

² كقولہ تعالیٰ (وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا: النساء: 94) أي لا تقولوا لمن قال

لكم لا إله إلا الله لست مؤمناً. وفي ذلك دليل على أنه لا سلام إلا بهذا الإسلام. (سعيد حوى. الأساس في التفسير المجلد الأول. القاهرة: دار السلام. 1999 ص 511)

the other premises. It makes welfare, secure and peaceful atmosphere in a peaceful state³.

In addition we also need a safe place to keep the peace. Not only holyplace (Makkah) who is a safe place (*Ibrāhīm: 35*), (*al-Qaṣas: 57*) and (*Ali Imrān: 97*). We can make a safe place using the existing criteria in Makkah.

In addition, the derivation *al-amnu* (الأمن) aplenty. From the starting point in the establishment of peace. Start with *al-imān* (الإيمان) as part of the early beliefs of a Muslim. Faith is in the heart and is done with charity. In the faith of pious charity closely linked to many side by side in many verses of al-Qur'an that (الذين آمنوا) and (عملوا الصالحات) there is 76 times. This is an indication that the faithful also pious deeds. That the derivation of the word *ṣālihāt* (الصالحات) is *ṣulh* (الصلح) which means peace. In basic words (*mashdar*) that includes the word reconciliation (إصلاح) which has the meaning as described in chapter III.

Not enough to faith and do good deeds and only. In the Hadith also been described correlation that should be developed is a goodman (*Ihsan*). In Islam there is triagle of Islam (*Islam, Iman* and *Ihsan*). A good moslem must have that triagle in his heart. This is pre-condition to be *muṣliḥ* so need a strategi to get peace with *al-iṣlah*. This strategi consists of *syūra*, *'urf*, *'afw* and *ḥikmah*. This is like a triangle of peace. Relationship between *iṣlah*, *muṣlah ilahi*, and *muṣliḥ* as a continuity relationship to make a peace.

Even Said Hawwa seriousness very obliging to keep Islam with peace⁴. Said regards to having the same derivation the word Islam. Close correlation that

³ وفي مثل هذا المجتمع تأمن الزوجة على زوجها، ويأمن الزوج على زوجته، ويأمن أولياء على حرماهم وأعراضهم، ويأمن الجميع على أعصابهم وقلوبهم. حيث تقع العيون على المفاتن، ولا تقود العيون القلوب إلى المحارم. فإما الخيانة المتبادلة حينذاك وإما الرغائب المكتوبة وأمراض النفوس وقلق الأعصاب. بينما المجتمع المسلم النظيف العفيف أمن ساكن، ترف عليه أجنحة السلم والطهر والأمان! (سيد قطب. في ظلال القرآن المجلد الأول. القاهرة: دار الشروق. 2003. ص 210)

⁴ السلام في محيط الأسرة، والسلام في نفس الفرد، والسلام بين المسلمين و غير المسلمين ممن يعيشون في ظل الدولة المسلمة، والسلام بين العامل ورب العمل، والسلام بين الحاكم والمحكوم، وذلك لا يكون إلا إذا كانت كلمة الله هي الحاكمة. وكلمة الله حق وعدل. فالله عز وجل كلف كل إنسان أن يدخل

we can not give up one by one root of this greeting. From many verses in research we know that goal from (الصَّلْحُ) in family is dwell in tranquillity (سكينة) love (مودة) and mercy between your (hearts) (رحمة).

In the last that the reward received by Muslims after running peace or piety vertically and horizontally well. God explicitly invites enter into paradise. As in (Yūnus: 25). Even he who converted to Islam then it will go to heaven describes verse 25 that God invites people to go to heaven⁵.

B. Correlation pattern between *ṣulh* (الصلح), *assalām* (السلام), and *al-amnu* (الأمن) and the factors of peace in *Al-Asās Fi Al-Tafsīr*

Ṣulh (الصلح) can not stand alone. Peace requires *as-salām* (السلام), and *al-amnu* (الأمن). To realize *ṣulh*, *as-salām*, and *al-amnu* be unity which must be passed first. It could be said *as-salām*, and *al-amnu* the basis of *ṣulh* as a supporting member.

To explain the relationship between these three words can actually begins with the word *ṣulh* (الصلح), *assalām* (السلام), and *al-amnu* (الأمن) that already contained there in to Islam faith. Certainly not maybe one that Islam does not believe in God first. It is given comment Al-Manar that it becomes (تحصيل الحاصل)⁶.

في الإسلام ليحقق السلام في ذاته, وكلف المسلمين أن يخضع العالم لكلمة الله ليتم السلام بانتصار الإسلام. (سعيد حوى. الأساس في التفسير المجلد الأول. القاهرة: دار السلام. 1999 ص 511)

⁵ عن جابر رضي الله عنه قال خرج علينا رسول الله صلى الله عليه وسلم يوما فقال: إني رأيت في المنام كأن جبريل عند رأسي و ميكائيل عند رجلي يقول أحدهما لصاحبه أضرب له مثلا فقال: اسمع سمعة أذنك و اعقل عقل قلبك إنما مثلك و مثل أمتك كمثل ملك اتخذ دارا ثم بنى فيها بيتا ثم جعل فيها مأدبة ثم بعث رسولا يدعو الناس إلى طعامهم فمنهم من أجاب الرسول و منهم من ترك فالله هو الملك و لدار الإسلام و البيت الجنة و أنت يا محمد الرسول من أجابك دخل الإسلام و من دخل الإسلام دخل الجنة و من دخل الجنة أكل منها رواه ابن جرير. (سعيد حوى. الأساس في التفسير المجلد الخامس. القاهرة: دار السلام. 1999 ص 2450)

⁶ وذهب بعض المفسرين إلى أن (كافة) ترجع إلى (الذين آمنوا), أي ادخلوا في الإسلام جميعا لا يختلف منكم أحد, وصاحب هذا القول يصرف نداء (الذين آمنوا) إلى أهل الكتاب أي آمنوا بالأنبياء السابقين والوحي, حتى لا يرد عليه أن الإيمان يستلزم الدخول في الإسلام فيكون أمر المؤمن بالإسلام من تحصيل

As well as the narrative of *Ibn Khaldun* (1332-1406) on the theory of cycles in his *Muqaddimah*⁷. But it is different case, the exposure of *Ibn Khaldun* on turnover rise and fall of a dynasty or civilization. In this case the peace, too. With the conflict / conflict / dispute it is necessary to completion / peace so rotates so on.

Starting from the conflict and then subside into a safe and eventually peace. From this will always revolve continuously between conflict-safe-peace. During the conflict does not exist then it will secure lasting peace and vice versa does not exist because it caused a conflict. This conflict can occur starting from the smallest unit of the family to scale the world and even countries.

From this correlations we can take factors of peace based on Said Hawwa thought:

1. *Al-Iṣlāh* (الإصلاح)

Peace among human beings, In Islam make a repairing (*ishlāh*) from people, orphan people until small unit (family) God said in al-Quran⁸.

2. *Aṣ-Ṣulh* (الصلح)

Use in verses explain about avoidance between husband and wife (تُسَوِّزًا أَوْ إِعْرَاضًا)⁹ more better to choose *aṣ-ṣulh* (الصلح).

3. *Al-Silm* (السلم)

We know that *al-silm* came from *al-Islām*. This verses command believers to enter into Islam whole-heartedly in Al-Baqarah: 208. Said Hawwa said that enter to Islam.

4. *Al-Islām* (الإسلام)

Said Hawwa give comment in *Al-An'ām*: 125. As for a sign of his conversion he wants to explain his broad minded to Islam that facilitated to

الحاصل, ووجه اللزوم أن الإيمان هو التصديق الجازم مع إدغان النفس, فمن صدق بالشئ وأدغن له فقد دخل في أعماله وانقاد لأحكامه لامحالة. (محمد عبده. تفسير المنار المجلد الثاني. بيروت: دار المعروف. 258)

⁷ Ibnu Khaldun., *Muqaddimah Ibnu Khaldun*. Ahmadi Thoha transl. Jakarta: Pustaka Firdaus. 2006. p. 214-216.

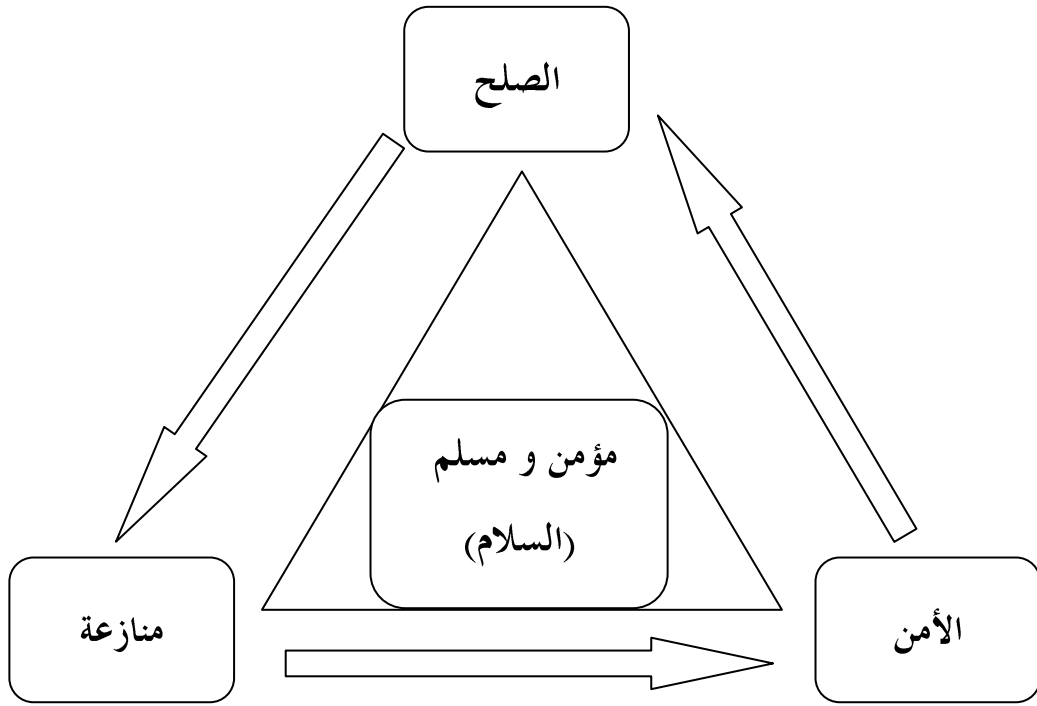
⁸ Term *ishlāh* (اصلاح) appear 7 times in surah Al-Baqarah: 220 and 228, An-Nisā': 35 and 114, Al-A'rāf: 56 and 85 and Hūd: 88.

⁹ Term *shulh* (صُلْحٌ / صُلْحًا) appear 1 time in surah An-Nisā':128

Islam, and actived and easied so. There is in al-Qur'an explain *al-islam* with *al-salam*¹⁰.

5. *Al-Amnu* (الأمْن)

Said Hawwa give comment that *al-amnu* (الأمْن) in that verses have meaning security and peace (السلامة و السلم) in *An-Nisā*: 83.



Picture: patterns of relationships *as-sulh* (الصلح), *assalām* (السلام), and *al-amnu* (الأمْن).

¹⁰ كقولہ تعالیٰ (وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا: النساء: 94) أي لاتقولوا لمن قال لكم لآله إلا الله لست مؤمنا. وفي ذلك دليل على أنه لا سلام إلا بهذا الإسلام. (سعيد حوى. الأساس في التفسير المجلد الأول. القاهرة: دار السلام. 1999 ص 511)

Chapter V

Closing

A. Conclusion

Peace can begin from small part from society is family. That goal from (الصُّلْحُ) in family is dwell in tranquillity (سكينة) love (مودة) and mercy between your (hearts) (رحمة) (*al-An'ām: 160*). It can be a good early movement to build good state or society.

According Sa'id Hawwā security (*al-amn / الأمن*) as basis of peace (sulh/ الصلح). The derivation al-amnu (الأمن) aplenty from the starting point in the establishment of peace. Start with al-imān (الإيمان) as part of the early beliefs of a Muslim. Faith is in the heart and is done with charity.

Ishlāh (إصلاح) also invite to make the preservation of the natural environment this is a part to keep our earth healthy (*al-A'rāf: 56*). Our earth must have protection to secure until our grandchild can stay in the earth. After have earth to stay we make good relationship with our soulmate to make a peace among human being.

When we have good relationship between each to others we must make a safe state too. So, we can move and do good wherever they are without having to worry about bloodshed. Islam teaches to protect the whole man and the whole universe. Has been described in (*at-Taubah: 6*) with security guarantees that we can do good on earth, spread the safety of others, greeting, trading, farming and other beneficial activities. This is the goal of peace based on security as the basic.

Some of the factors that became the foundation of peace for Sa'id Hawwā thought namely: *al-iṣlāh* (الإصلاح), *aṣ-ṣulh* (الصلح), *al-silm* (السلم), *al-islām* (الإسلام), and *al-amnu* (الأمن). As a good moslem not only have *al-īmān* (الإيمان) must do good thing/righteous (عملوا الصالحات). There is thre terms (*islām-imān-ihsān*) must be pillar to a moslem. From this basic moslem running peace or piety vertically and horizontally well. Even God guide us to enter in Islam completely (Al-Baqarah: 208). Even he who converted to Islam then it will go to heaven. God invites people to go to heaven. (Yunus: 25)

B. Suggestion

Entering the gates of Islam's earnest and entered in total. Religion Islam is the last religion and has completed revealed to mankind. Islam became a guarantee for people to get into heaven.

Length has been explained that Islam brings peace mission in teaching. According to Said Hawwa maintain peace keeping essentially the same as Islam itself. Began when the first when meeting among Muslims with one another, to say *assalāmu alaikum*. It should continue to be maintained until the end of the day later. There are still many shortcomings and in this research. Many loopholes that can be patched, for example, the concept of security in al-Quran, the concept of damage in al-Quran and others. Thereby increasing the treasures of our knowledge of the basic concepts of human civilization.

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